



VOL. IV.

JULY, 1907.

No. 7.

## THE PASTOR'S MESSAGE.

"Delhi," off the Coast of Siam,  
May 22, 1907.

Dear First Church Friends:

I have received three great "relays" of letters, and it is not necessary for me to say how they have cheered and helped and inspired me. For all the kind, cordial, noble, beautiful words you have spoken in these letters I thank you with heart and soul. I shall seek to prove the extent of my gratitude in days to come, by a more devoted and loyal service, such service as your love and confidence deserve.

Since I wrote you last we have had quite a wonderful house-boat trip on the canals, traveling four hundred miles and visiting several mission stations. The boat which we chartered for the journey was none too large for twenty people. Six of us were huddled together on the floor of the tiny dining room at night—the rest had "bunks" of "straight and narrow" proportions. The dining room served as a parlor, reception hall and general gathering place, but the deck in front was fortunately large enough to accommodate half of us at a time, so we took turns outside and inside during the three days of our pilgrimage.

In the course of that house-boat trip I had the great pleasure of seeing Dr. Eubank's hospital and the other branches of work in connection with the Huchow station. We reached there about 8 o'clock in the evening and walked up from the boat landing through the big city gate and on to the hospital and compound. Dr. Eubank was with us and it was his first appearance thereabouts since his furlough began, nearly a year ago. You would have thought he had been away for ten years, if you had seen the reception the people gave him! I shall never forget the light of great joy that illuminated their faces when they saw that it was he. They crowded about him, questioned him, hung upon his words, followed him from place to place. One old man, hearing that he was to come that evening, had walked in seven miles from the country and had waited all

day long, until six in the evening; then, disappointed and supposing he would not come that night, had started again on his homeward journey.

Wherever we have been we have noticed the sturdy and faithful attachment of the native Christians to the missionary. His pure and unselfish life makes appeal to the best that is in them, and their response cements a fellowship which goes far to lessen the difficulties and re-enforce the labors of the foreign worker at every mission station.

Just before leaving Hong Kong I made a brief journey to Canton. Though only there for two days and a half I visited the five-storied pagoda, the nine-storied pagoda, the Temple of Horrors, the Temple of Five Thousand Genii, the shops and markets, and the site of the arsenal which was blown up by the explosion of a powder magazine ten days before, the account of which you have doubtless read in the papers. Literally not one stone was left upon another. In place of the great building which had stood there were a pool and a pile of sand, in which a score of men were busily digging, hunting for bodies or parts of bodies still unrecovered. It was a solemn and tragic spectacle.

While in Canton I took a ride on the new railway which runs to Fatshan 15 miles away a town of 700,000 people. I also had two short excursions on the Pearl River.

The best part of the trip, however, was the study of the mission work. I went through the Union Medical College, attended the classes and saw the hospital. Then I visited the Southern Baptist Publication plant, which is one of the greatest printing and publishing establishments in all China. It is splendidly equipped with modern presses and turns out a very large amount of Christian literature printed in the Chinese language. You will be glad to know that the Northern Baptist's expect to unite with the Southern brethren in the control of this publication work, and



the capital and equipment will be increased under the joint management.

One of the most delightful experiences of my Canton trip was my visit to the Baptist Compound, three miles out of the city. I saw the girls' school, went over to the theological seminary and saw it "at work," and talked with some of the students, and had luncheon at the home of Dr. and Mrs. Graves. Dr. Graves has been in Canton more than fifty years and has done a mighty work for God. It was fitting that the new theological institution should be named after him.

It was a pleasant surprise to meet, at the Baptist Compound, a brother of our honored Chinese pastor, Rev. Chow Leong. I had the privilege of a talk with him. He, like his brother in Chicago, is a devoted minister of Jesus Christ and is highly respected and loved by the missionaries.

The Christian college at Canton is a fine establishment. It is undenominational, but is really controlled by the Presbyterians. I have rarely seen a more wideawake, intelligent assembly of young men than I saw at this high-grade institution. It means much that Chinese youth have the opportunity for such instruction as they there receive, under distinctly Christian influences.

I visited three of the Baptist chapels in different parts of the city of Canton, conversed with many native Christians, saw an elementary girls' school and met the teachers in the classes, and attended one big evangelistic service, at which several Chinese gave their hearts to Jesus.

The heat was intense, and the rain fell constantly, so that the humidity was great during my stay in Canton; otherwise I could have moved faster and seen much more.

However what I saw and heard and observed in that two and a half days' visit will not be soon forgotten. The farther I go and the more I see of missionary effort and missionary heroism, the more fervent grows the prayer of my heart: "God bless these soldiers of the cross in their self-regardless service—the greatest work, the divinest service on earth. God bless us and our churches in the homeland, and open our eyes, for we have been blind, and enable us to understand what Thou requirest of us!

Your affectionate pastor,

AUSTEN K. DEBLOIS.

Dr. deBlois is expected back the week beginning July 14 and will undoubtedly fill the pulpit July 21. A change in the schedule of steamers leaving Naples, just previous to his arrival there, by which the steamer on which he expected to sail June 29, left June 26, made it necessary for Dr. DeBlois to wait over six days. It was matter of great regret to him as well as to the church that he could not be with us on July 14

## REPORT OF THE CHURCH AND SUNDAY SCHOOL VISITOR FOR JUNE, 1907.

Calls made .....	140
Letters and postals written .....	18
Services attended .....	28
Committee meetings .....	4
Garments given away .....	40

### OUR CHOIR.

(JUNE 23.)

In spite of the heat and the disgracefully small audience at the First Baptist church last Sunday evening, the music programme there was yet of the same high standard always expected and never failing when two such artists as C. A. Havens and Dr. Wm. Carver Williams are in evidence. Mr. Havens is so fine an accompanist and has so thorough a knowledge of the possibilities of his organ, and also so unfailing a sense of shading and proportion that his work is always to be ranked as with that of the very best church organists in the city. Programmes at the First church invariably contain at least one of his compositions, and that of last Sunday (morning) was a *Benedic Anima* in D. His organ numbers for the day included an Offertory by Batiste, *Berceuse*, Woodman; "*Fac et Portem*," Rosini, and a *Melodia Religieuse* by Tours.

Dr. Williams is the dominating factor in the quartet, not that he ever for a moment obtrudes his voice—he is far too great an artist for that, and he has an unfailing sense of ensemble, but so magnificent is his voice and so perfect his style and finish, that he is a constant inspiration to the others, and supplies as well the ballast which holds them to ideally reposeful work. Mrs. Glen Wood has a fine contralto voice and sings with ease and much finish. Miss Maribel Tucker, the soprano, is a pupil of Karleton Hackett, and has already a well poised voice and a very considerable finish, with the promise of greater attainments for the future.

J. D. Litkowski, a Gottschalk pupil, and lately at Memorial Baptist church, finds at the First church a splendid place for his beautiful voice and also excellent opportunity to become familiar with the requirements of high grade quartet singing.

The special numbers of Sunday evening were Dudley Buck's *Gloria in D* and Loretz' "*Fast Falls the Eventide*." The latter number is rather inconsequential, and in construction very faulty, it, however, furnished opportunity for some expressive pianissimo work by the ensemble, and a very neat solo by Miss Tucker. In The Buck number was wholly delightful. In this work each voice is given some solo opportunity, and there are also delightful duets for soprano and alto, and tenor and bass. All these were cared for abundantly, and the various divisions of the work were interpreted and differentiated as only experience and enthusiasm could make possible.—From the "*Chicago Musical Leader*."



## THE CHURCH AT WORK.

### WOMAN'S MISSION CIRCLE.

MRS. S. B. LINGLE.

The June meeting of the Woman's Mission Circle is always one of special interest, and that held on the fourteenth was no exception. The presence of the senior class of the Training School at this service is a pleasure we have enjoyed for many years. The present class is the largest ever graduated. The programme of the afternoon consisted of very effective brief addresses from members of the class—Mrs. Tuxbury, under appointment to Japan, Miss Parish to Burma and Miss Bissenger to the Philippines, told of the influences used of God to call them into the foreign mission work and of their joy in entering his service. Miss Weeldreyer represented the foreign born students who are soon to find work among the foreign population of our home land. Miss Shoemaker represented the American portion of the class and told of the work of preparation during the two years, illustrating by the work among the Chinese women of our city and showing how great the blessing the gospel message brings to them.

Miss Vanderlaan, our own representative, spoke feelingly of the tender mercies of our Father, who, contrary to all probabilities, had given her the desire of her heart in opening the way through our circle for her to enjoy the training of the school.

The program closed with a very complete sketch of the lives of Robert and Mary Moffatt, given by Mrs. Roy.

A pleasant social gathering followed the program, and the circle adjourned until the second Friday in October.

### THE CHRISTIAN ENDEAVOR.

ROBERT C. LELAND, Department Editor.

At our last monthly business meeting the following officers and committee chairmen were elected for the next six months:

President—S. T. Foster.  
Vice President—Miss May E. Fralick.  
Treasurer—Samuel Lingle.  
Recording Secretary—Miss Lillian Lenahan.  
Corresponding Secretary—Miss Elizabeth Pickett.

Committee Chairmen—  
Prayer meeting—Miss Sylvia Bucklin.  
Social—Miss Helen Heath.  
Music—Miss Hattie Todd.  
Missionary—Robert Leland.  
Sunday School and Visiting—Miss M. Van Fleet.

Finance—Fred Wolters.  
Lookout—Ernest Hartung.

The summer months are here, and with them a noticeable decrease in attendance at our meetings. Let every member attend as regularly as possible Sunday evenings. Our society has never followed the policy of discontinuing the meetings during the summer. We do not want

to break our record now. Let everyone help with his presence at the meetings.

Mr. Cassius Williamson has taken his letter from our church to unite with the Forty-eighth Street church. In him the society loses a friend who has worked in and for the Christian Endeavor most faithfully for many years. Several years ago he served as president; since then as intermediate superintendent, and recently as president of the newer society.

The open air meetings have begun. On Monday evening, July 8, our first meeting was held, with the aid of Mr. Kennan. All members of the church, as well as of the society, are most earnestly requested to come out and help sing and testify at these meetings. We hold a song service outside the 31st street entrance to the church, and after a brief address by the speaker, Mr. Kennan, or the pastor, hold a short aftermeeting inside. The importance of this work cannot be overestimated. At each meeting we can reach many more than are reached at our Sunday evening church service; we can reach hundreds who never go inside of a church. We want your help. Monday evenings, at 7:30.

### THE HOME DEPARTMENT.

The Home department of the Sunday school continues the even tenor of its way with no special changes in its membership list for the quarter just closed. One new member was added, one has removed from the city, one resigned and one has joined the main school as a teacher. The present membership is 128. Of these, 45 reported for the quarter, 20 studied every lesson, and there were 33 visits to the main school. The contributions for the quarter were \$17.04.

If someone wants a position as visitor for this department, the superintendent will be pleased to accommodate such a one with a good district.

There is also room for several more scholars. If you have no regular system of Bible study, why not try the Home department system for a while?

### A SPLENDID RECORD.

There are few men who have made such a record as that of John H. Tomlinson as Sunday school attendant and officer. Mr. Tomlinson has been connected with our Sunday school for a continuous period of fifty years, and the completion of this period was celebrated in the Sunday school June 23. Superintendent Piercey presented to Mr. Tomlinson, in behalf of the school, a gold pin appropriately inscribed on the face:—"First Baptist Church Sunday School—Attendance—Presented to John H. Tomlinson 1859-1907"; and on the back:—"Fifty years continuous attendance—June 23, 1907." Mr. Tomlinson then gave some interesting reminiscences of his connection with the school, after which remarks were made by for-



## CHURCH LIFE.

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mer superintendents Ahrens, Marsh, and Whitmore. The following brief record gives the outline of his connection with the school.

John H. Tomlinson arrived in Chicago, Wednesday, June 17, 1857. He attended the 1st Baptist Church Sunday School the following Sunday, June 21, at Washington and LaSalle streets, (now Chamber of Commerce Bldg) (Dr. Beone was then superintendent.) He has been a continuous attendant ever since being absent but very few times, and those only when out of the city or too ill to be present.



JOHN H. TOMLINSON.

Mr. Tomlinson was elected Librarian 1857-1858, secretary 1859-1862, also assistant superintendent and acting superintendent 1860.

When the church moved to present location he was librarian again, later was assistant superintendent. So Mr. Tomlinson has the longest record of service as an officer of the school.

He joined the church July 28, 1858. There are only four in the church now who joined it previous to Mr. Tomlinson, viz.:

Mrs. J. K. Burtis, on June 3, 1848, Mr. Edward Goodman, on Sept. 1, 1854, Mr. Daniel W. Baker, on June 28, 1857 and Mrs. S. C. Griggs on March 3, 1858.

### LADIES BENEVOLENT SOCIETY.

MRS. L. H. SMITH, DEPT. EDITOR.

The society held its last regular meeting the third Friday in May, and later in the month a delicatessen sale and social hour was enjoyed affording an opportunity for a greeting and parting word.

On June 4 nearly fifty ladies accepted the very cordial invitation of Mrs. Branch and Hinckley to an "Embroidery Tea" at their home in Evanston. It proved a delightful afternoon to all, the music rendered, much enjoyed, as well as the charming hospitality. While the officers and different committee's of our society may be resting for a short time, we venture to bespeak the continued interest and vigilance of our "Lookout Committee" in seeking and addressing the strangers, who may attend our Sabbath service. A record of the same is desirable, as well as the cordial welcome we hope all our members will extend, and in the delightful anticipation of our Pastor's return to his pulpit and people, we may not "Forget the Stranger within our gates."

## YOUNG WOMEN'S MISSION UNION.

Nearly two hundred young people gathered for supper in the parlors of the new Berwyn church at the meeting of the Young Women's Baptist Mission Union on June 18. The program which followed the supper consisted of short addresses by six young women who are graduating from the Baptist Missionary Training School and who expect to go to various mission fields this coming fall. There was much inspiration in the earnest addresses of these young women. The music was furnished by Miss Norton of Berwyn and by the ladies' quartette of the Missionary Training School.

Definite work was assumed in the shape of envelopes, into which are to be put the summer offerings of the young women toward the support of Miss Helen Rawlings in Huchow, China and Senorita Mercedes Grane in Manzanillo, Cuba. These two missionaries are to be supported in full by the Illinois Young Women's Missionary Societies and the Chicago Young Women hope to raise their full share.

The next meeting of the Young Women's Mission Union will be held in the LaSalle avenue church in October.

### PERSONALS.

It is a matter of great regret that Miss Abigail Leonard, who has been the much-loved teacher of a large class of young girls in the Intermediate department of our Sunday school will no longer be a member of our teaching force. Miss Leonard has completed the course of study which she has been pursuing in the city and has returned to her home in Ohio. She will be in the city for a little further study next February and it is possible we may have her with us again for a short time here. Many friends in our Sunday school wish Miss Leonard God-speed in the work for which she has been fitting herself. Miss Cresssy, who will take charge of Miss Leonard's class has taught during the past year in our primary department. She is eminently fitted for the class which Miss Leonard leaves and we are glad she is to be with us another year.

Mr. and Mrs. Wigney left about the middle of June for quite an extended trip. They will visit relatives and friends in this country and in England and Scotland, returning to us in the fall. On the Sunday before their departure the faithfulness of these two teachers was noted in terms of high appreciation from the platform during the Sunday school session. Mr. and Mrs. Wigney will be much missed during their absence but their many friends in the church rejoice with them over their opportunity to renew the acquaintances of youth and meet the loved ones whom they have not seen for so long.

Dr. and Mrs. Walter G. Tucker spent most of the month of June at a quiet resort in Wisconsin, returning to Chicago the last of the month. They left on July 5, expecting to visit Mrs. Tucker's sister in Buffalo and other friends enroute to Boston. They expect to sail from Boston July 23 for London, where they will make their future home. The good wishes of many follow them.



## CHURCH LIFE.

Mrs. A. O. Ware is spending some time in South Bend, Ind., where she is doing summer play-ground work.

Miss Irene Graves is spending the summer with her sister, Miss Edith Graves, who is a member of our Sunday school.

Miss Veda Williams, who has been a member of our Sunday school and congregation during two years of musical training in Chicago, has completed her course and returned to her home in Oregon. Miss Williams expects to teach music in the south next year.

Miss Adelina Schmidt, a former member of our Sunday school who has been away at school for a couple of years is spending her vacation with her mother on 46th street.

Mr. and Mrs. Geo. C. Arthur will spend a short vacation at Paw Paw Lake.

Mrs. Pienkowsky and children and Miss Elizabeth Lingle are summering on Grand Traverse Bay.

The Ahrens family are spending the summer in Michigan.

Dr. Thomas and family left on July 2, in the auto for a vacation in Wisconsin.

Miss Lucy Ancel, whose black face has become so familiar in Mr. Ahren's class in our Sunday school and in our congregation, was called to her reward on Sunday, June 23. She had been unable to leave her bed for some time but was constantly sustained by the hope that she would soon be able to be in her accustomed place with us. Her record for faithful attendance in our Sunday school was not broken for several years before her last sickness. Mrs. Ancel has been a member of the Presbyterian church since 1862, but attended our church because she could get to it more easily and more regularly than to her own. She was born in slavery but the freedom of the children of God was hers. One daughter survives her.

Miss Van Fleet is spending a week with relatives in Detroit, Mich., after which she will go to some quiet resort for perfect rest.

Mrs. Harry Little and daughter have been visiting Mr. and Mrs. J. R. Little for several weeks.

Mrs. C. M. Clarke, and little son have returned home after an absence of several months.

Dr. and Mrs. Kelley spent a delightful week on a fishing trip in the wilds of Wisconsin.

The Loomis family are spending the summer in their camp at Glen Ellyn.

Mr. and Mrs. Clifford Williams and family are spending the summer in Glencoe, Ill.

Mrs. Bilton is gradually gaining strength and health and if no further set backs occur may be with us again before long.

Mrs. W. E. Smith entertained the Printing Committee of the Benevolent Society at a porch luncheon recently.

Mrs. C. H. Dodge spent several weeks in Streeter hospital, but is again at her home slowly regaining strength.

Mr. and Mrs. Geo. Adams are rejoicing in the advent of twin boys in their home. They were born June 5.

Mrs. Rollin has had a severe trial in the illness of her mother.

tist Hospital with an attack of pneumonia. Rev. and Mrs. Kennan, with their two children will spend two months this summer in Wisconsin getting a much needed rest.

Mrs. Horace Branch, 1015 Greenwood boul., Evanston entertained the "Embroidery Tea," June 6, fifty ladies were present, a fine musical was given, it was a very enjoyable afternoon.

## CHANGES IN MEMBERSHIP.

### ADDITIONS.

By Baptisms:—

Lumley, Miss Nellie Arline—3332 Indiana avenue.

Benway, Andrew D.—3400 Indiana avenue.

Benway, Mrs. A. D.—3400 Indiana avenue.

Jackson, Vincent M.—49 30th street.

By Letter:—

Spinney, Edmund C.—4454 Drexel boul.

Spinney, Mrs. E. C.—4454 Drexel boul.

Spinney, Miss Blanche G.—4454 Drexel

Burdette, Fredrick E.—42 E. 33rd place.

DeClercq, Mrs. Anna M.—42 E. 33rd place.

DeClercq, Augustine G.—42 E. 33rd place.

DeClercq, Mrs. A. G.—42 E. 3rd place.

DeClercq, Miss Gertrude—42 E. 33rd place.

DeClercq, Miss Anna—42 E. 33rd place.

Gibbs, Rev. W. Thurston—3045 Parnell

avenue.

Gibbs, Miss W. T.—3045 Parnell avenue.

By experience:—

Bennett, Harold M.

### DIMINUATION.

By Letter:—

Livermore, D. E.

Livermore, Mrs. D. E.

Livermore, Miss Jessie M.

Orth, August C.

Orth, Mrs. A. C.

Gilbert, Mrs. Anna E.

Sparks, Hubert L.

Haas, Chas. W.

Hass, Mrs. Chas. W.

Demont, William

Huskey, Mrs. W. B.

Huskey, Miss Florence

Huskey, Miss Francis

By death:—

Parker, Mrs. R. S.

Ellis, H. C.

By Dropping:—

Webber, Charles J.

Moore, Le Roy

## CHANGES OF ADDRESS.

Buehlow, Conrad A.—901 E. 31st place.

Buehlow, Cornelia I.—901 E. 31st place.

Buehlow, Sylvia B.—901 E. 31st place.

Dowd, Miss Bertha M.—4830 Langley avenue

Duffy, Mrs. Mary—3501 Wabash avenue.

Duffy, Miss Laura—3501 Wabash avenue.

Field, Miss Alice—4725 St Lawrence avenue.

Mark, Joe—297 So. Clark street.

McKenzie, Miss Carrie—361 E. 42nd street.

Halsey, Nicholl—157 Oakland boul.

Hamilton, Miss Bessie M.—2714 Butler

street.

Teffingwell, Miss Mable—1229 Wilcox avenue

Whitting, Mrs. Mary—6458 Loomis avenue.





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Mrs. L. H. Smith.....The Ladies' Benevolent  
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Rev. R. R. Kennan.....Home Department  
Mr. Robert Leland.....Christian Endeavor  
Miss Van Fleet.....Personals, etc.  
Edith Gale..Young Ladies' Missionary Society  
Miss Elizabeth Lingle.....Sunday School  
Dr. A. K. de Blois.....Pastor's Message, etc.  
Ernest Hartung.....Lorimer Baraca

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Mr. Kennan.

Matter for publication should be sent, on the first day of each month, to R. R. Kennan, 3226 Rhodes avenue. 'Phone Douglas 435.

Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee. Messrs. M. J. Piercey, J. Gorton Marsh, Webster Tomlinson, or Clifford Williamson, at the close of any church service. Diagrams will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

### JOURNAL OF THE CHURCH.

June 2, Sunday.—Sermons by Prof. Benjamin S. Terry, Ph.D., of the U. of C. Topics.—“The Word Made Flesh,” and “Grace, Faith and Salvation.”

June 4, Tuesday.—“An Embroidery Tea” was given to the Ladies of the Church by Mrs. Horace Branch at her home in Evanston.

June 5, Wednesday.—Church prayer meeting Topic “The Passover.” Exodus 12:21-30.

June 6, Thursday.—Sunday School Entertainment given by the Fullerton Orchestra.

June 9, Sunday.—Children's Day services by the Sunday School in the morning. A program on “Flowers” by the children with a sermonette by Rev. R. R. Kennan. Evening preaching by Prof. Terry. Topic—“The Priest King.”

June 12, Wednesday.—Stereopticon Lecture on “California and San Francisco” by Rev. Louis J. Sawyer, Pastor Hamilton Square Baptist Church, San Francisco.

June 14, Friday.—Woman's Mission Circle. Last meeting of the season. The Senior Class of the Training School were guests of the Circle.

June 15, Saturday.—Sunday School Picnic at Santa Fe Park.

June 16, Sunday.—Sermons by Rev. R. R. Kennan, Associate Pastor in Charge. Topics.—“The Supernatural in Common Things” and “If Christ Had Not Come.”

June 18, Wednesday.—Prayer Meeting. Topic.—“Israel's Escape From Egypt” Exodus 14:13-27.

June 23, Sunday.—Sermons by Rev. John Roach Straton, D. D.

June 26, Wednesday.—Church Prayer Meeting. Topic.—“Temperance For Other's Sake.” I cor. 10:23-33.

June 30, Sunday.—Sermons by Rev. R. R. Kennan. Topics.—“The Call of God to the Church of the 20th Century” and “Leaves for the Healing of the Nations.”

### RAYMOND NOTES.

Dr. and Mrs. Kelley were not in their accustomed places Sunday, June 23, and the pastor and wife took their places.

The pastor, who always urges promptness in opening and closing all services, was so interested in his class that he forgot to call the classes back to the main room till his wife tapped him on the shoulder a half hour after the usual time.

Dr. and Mrs. Kelley have been on their vacation for nearly ten days, most of which time was spent enticing the finny tribe out of the water, which they were very successful at, judging from the stories they relate of their experiences at Bear Lake, Wisconsin.

The best of it is, they brought proof quite substantial that made us feel the fish stories were not of the nature which we hear so often. As partakers of the spoil we will be glad to let them go again.

Our Christian Endeavor Society is well at-



tended and is having interesting meetings. Its semi-annual business meeting for election of officers will be held next Sunday night, June 30.

Our annual Sunday school picnic which was held at Santa Fe Park Saturday, June 15, in connection with the Sunday school of the First church, was pronounced by every one present to be a decided success. The day was perfect and thoroughly enjoyed.

Our manager, Dr. Kelley, showed he was a financier and came out with banners flying.

Our boys and girls won their share of the prizes and made us feel proud of them.

The boys from the First played a game of base ball with our boys and the score at the close of the game stood 21 to 6 in favor of Raymond. Keep up your practice, boys, and next year we will give you a chance against the young men of the First who allowed our young men to walk away with the prize of baseball.

Your pastor is your friend and helper, therefore let him know of any way he may be of service to you. Notify him in all cases of sickness.

Our church bulletin board is receiving the attention of the painter, who is changing the name and address of the pastor.

Rev. W. Thurston Gibbs has taken the Young Men's Bible class, known as the Reeder class, which Mr. Williamson has been teaching for some time.

Our boys, girls and young people will be under training this coming month for choir work. We need all who can sing and will welcome you.

Our pastor and wife went to Pennsylvania about four weeks ago for five days. They brought their household effects with them and are now pleasantly situated at 3045 Parnell avenue, where they will be glad to welcome you.

We are glad to note that the audiences at our Sunday evening services are rapidly increasing. It is intended to make this "The People's Popular Happy Hour Sunday service." It should open on the minute and be just sixty minutes long. Be prompt in coming and our aim will be reached.

Our prayer meetings on Tuesday evening at 8 o'clock are your meetings and will be successful if you make them so. The subjects for the coming month will be along the lines of "Prayer." They will be carried on as a Bible study. "Come with us and we will do thee good."

Bring your friends to all our services. We will make them welcome.

The friends of Mrs. Helen Hackendahl Goodhouse, a member of our church, who underwent a very serious operation at the Providence Hospital June 13, will be pleased to

learn that she has so far recovered as to be taken to her home. We wish her speedy recovery.

It is with regret that our pastor chronicles the loss of Mr. Cassius J. Williamson from the corps of able teachers of the Sunday School. As an efficient teacher he has rendered very useful service and endeared himself to all who know him.

Mr. Williamson feels that in justice to his class he is obliged to take this step as his business obligations make it necessary for him to be out of the city two or three Sundays each month.

Our pastor feels greatly this separation as they have been friends for about six years.

The Girls' Guild held its last meeting for the season Monday evening, June 3. A nice supper was given in the Ladies' Parlor of the church and after a social hour, they adjourned to the upper rooms where their superintendent, Miss Elizabeth Lingle, had prepared for them a pleasant surprise in an entertainment given by three young ladies, which was well rendered and enjoyed by all.

The Ladies' Society held a rummage sale in the basement of the church Wednesday and Thursday, June 19 and 20.

Our Sunday School is doing good work under the efficient work of the superintendent, Dr. F. H. Kelly. Sunday, June 16, was Flower Day. Every scholar was presented with a potted plant which went to make a bright spot in each home. Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

The following lines were suggested by a sermon preached in our church by the Rev. J. S. Kirtley, of Elgin, in the summer of 1905.

#### GENTLENESS AND GREATNESS.

*Psalms 18-35.*

A wondrous truth King David sings,  
Whose echo round the world still sings,  
When he proclaims in kingly state,  
"Thy gentleness hath made me great."

A truth whose quick response is found  
In man's affairs, the world around,  
For all great things, and good, that bless  
The world, come through His gentleness.

His gentleness gives to mankind  
The restless courage, strength of mind,  
To solve and with strong will command  
The latent forces of His hand.

All hidden truths that come to light,  
Through tests and trials of man's might,  
Are ordered thus to make man great,  
By Him who did all things create.

'Twere just as easy for that One.



Who through the heavens swings the sun,  
To make a world with all disclosed,  
As this one, were He thus disposed.

But His was much the wiser plan,  
To leave it for His creature, man,  
To delve, and delving, grow and find  
The hidden purpose of His mind.

The eagle from her nest on high,  
When she would teach her young to fly,  
Will thrust them out, o'er mountain side;  
Then swoop beneath with pinions wide.

So He, the source and strength of all,  
To guard His children, lest they fall,  
Or rescue them from lasting harm  
Puts underneath His loving arm

Thus failures overcome, we find,  
Give moral strength, like strength of mind;  
And they shall learn, who work and wait.  
His gentleness doth make them great.

Chicago, August 10, 1905.  
RICHARD BENTLEY TWISS.

### A STAINLESS FLAG.

Flag day is an occasion when patriotic memories blend with patriotic aspirations. It is a good thing to recall the noble deeds that have made our national colors almost a sacred emblem, but it is a better thing to devote those colors to a destiny even greater than that proposed by those who founded this nation.

When the flag was first flung above Liberty Hall, in Philadelphia, it was not the flag of perfect liberty, and it is not such now. For ninety years it was a mockery of liberty to an army of slaves. They are now freed from manual service, but they still grovel, as do a multitude of their white countrymen, in a bondage of ignorance that is almost as degrading as bondage of the flesh.

Then, too, there is another multitude who are the objects of still greater pity. They are the slaves of drink, besides the unhappy host, who, though not drinkers, share the slavery and suffer its penalties. It is for the emancipation of the pale wife and ill-kept children, as well as for the drink-cursed man himself, that thousands of Americans are striving so unselfishly. The temperance reform is the most urgent, imperative, irrepressible issue that is upon us. Until its purpose is accomplished, our flag will bear the stain of deep dishonor. Wipe out the stain! Take the flag's protection from the liquor traffic. Let the Supreme Court declare it what it has a million times been declared—a devastating curse, and, therefore, immoral, illegal! The day of that decision is coming. It seems almost here.

Meantime, let us thoroughly prepare the people to stand behind such a decision, once it shall have gone forth. No substantial results from this movement can be expected without the endorsement and cordial support of the American people. We believe that the conscience of the nation has been already sensitized to the need of a great upheaval, such as the out-lawry of the saloon and the drink traffic would represent, and today we

need but to energize this sentiment, and revitalize it for one last and convincing onslaught.—*Home Herald*.

### A SPECIALIST.

No more ardent specialist than Paul ever lived. For him to live is Christ. Every thought was brought into captivity to the obedience of Christ. His tent-making was that Christ's name should bear no reproach; his sickness and weakness were Christ's opportunity; his success was a wreath for his Lord. Whatever grace of a Greek, discipline of a Roman, conscientiousness of a Hebrew, was his, he used it to lure Greeks, Romans, Jews to Christ. It was universal subordination for one supreme purpose: "Christ shall be magnified in me, whether it be by life or by death."

Such a life to-day, bearing in every part the seal of the Lord Jesus, each one of us who seeks to glorify the Lord in working or witnessing, doing or bearing, can live.—*Matty D. Babcock*.

### NOT FAR AWAY.

No distant Lord have I,  
Loving afar to be;  
Made flesh for me, He cannot rest  
Until He rests in me.

Brother in joy and pain,  
Bone of my bone was He,  
Now—intimacy closer still,  
He dwells Himself in me.

I need not journey far  
This dearest friend to see,  
Companionship is always mine,  
He makes His home with me.  
—*M. D. Babcock*.

### COMPENSATION.

BY E. O. LAUGHLIN.

If you have missed the goal toward which you yearned,  
Of this be sure: The goal has not been earned.  
Who weeps at "Fortune's frowns" invites defeat,  
Who rails at fate, but mocks his own retreat  
And, yielding, proves his great unworthiness,  
For failure never yet deserved success.  
Men may be false, but man is ever true,  
And man to man still meets his honest due,  
To every worthy name is given renown,  
On every royal brow is placed a crown.  
The world is jealous, but the world is just,  
And gold is bought with gold, and dust with Dust.

You cannot afford to have a low ideal. Your ideal will control your life; and if it be low and mean your life will be of the same character. The highest ideal makes the best character, and that ideal finds its highest expression in the life and character of Jesus Christ.  
Chicago.



AN OPTIMIST.

FLORENCE EARLE COATES.

"O aged man, pray if you know,  
Now answer me in truth!  
Which of the gifts that the gods bestow  
Is the gift of the greatest worth?

"O aged man, I have far to fare  
By the divers paths of Earth;  
Which of the gifts that with me I bear  
Is the gift of the greatest worth?

"Is it the might of the good right arm,  
Whereby I shall make my way  
Where dangers threaten and evils harm,  
Holding them still at bay?

"Is it the strength wherewith I shall climb  
Where few before have trod—  
To the mountain-tops, the peaks sublime,  
That glow in the smile of the god?

"Is is the never-failing will,  
Invincible in might,  
Which armed against oppression still  
Shall vanquish for the right?

"Or is it the heart, thou aged man,—  
The heart, impassioned, strong,—  
Which shall be blest, as naught else can,  
In perfect love ere long?"

The old man smiled: the listening breeze  
Grew whist on the sun-lit slope;  
The old man sighed: "Ah, none of these!  
Youth's greatest gift is its hope."

TEMPTATION TO BE RESISTED AT THE  
OUTSET.

The great thing in religion is to set off well, to resist the beginnings of sin, to flee temptation, to avoid the company of the wicked. And for this reason, first of all, because it is hardly possible to delay our flight without rendering flight impossible. When I say resist the beginnings of evil, I do not mean the first act merely, but the rising thought of evil. Whatever the temptation may be, there may be no time to wait and gaze without being caught. Woe to us, if Satan (so to say) sees us first, for as in the case of some casts of prayer, for him to see us is to master us. Directly we are made aware of the temptation, we shall, if we are wise, turn our backs upon it, without waiting to reason and think about it; we shall engage our mind in other thoughts. There are temptations where this advice is especially necessary; but under all it is highly seasonable. For consider what must in all cases be the consequences of allowing evil thoughts to be present to us, though we do not actually admit them into our hearts. This, namely, we shall make ourselves familiar with them. Now our great secur-

ity against sin lies in our being shocked at it. We gazed and reflected when we should have fled. It is sometimes said, "Second thoughts are best"; this is true in many cases but there are times when it is very false, and when first thoughts are best.—J. H. Newman.

SIGNS OF SPIRITUAL DECLINE.

When you are averse to religious conversation or company of heavenly-minded Christians. When from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honoring Christ in performing duty. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving towards the faults of others. When you confess, but do not forsake sin: and when you acknowledge, but still neglect duty. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God. When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Lord's day than the savor and sanctity of the Lord's day follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of your neighbors. When you associate with people of the world without desire of doing them good, or fear of having your own spiritual life injured.—*Selected.*

THE CHURCH AND DIVORCE.

No agreement among the denominations will ever be possible, because the Catholic church will never abandon its uncompromising denial of divorce, and the great mass of the Protestant bodies can never be brought to that standard. Yet surely something can and must be accomplished toward a common standard among those religious bodies that sanction divorce. It ought, for example, to be possible to agree upon a maximum of toleration—fixed well this side of public scandal. If a clear-cut line can be drawn beyond which no toleration will be shown by any Christian clergyman or congregation, it will be a great gain for sound morality. Evidence of such a movement is now to be seen in the Congregational church and in other bodies as well.—*Springfield Republican.*

The second annual conference of the American Christian Socialist Fellowship was held at Hull House, Chicago, Halsted and Polk streets, June 1-4, beginning Saturday afternoon and continuing till Tuesday night. The conference is entirely interdenominational, having Episcopal, Baptist, Presbyterian, Methodist Episcopal, Christian and other denominations represented. The Fellowship was organized at Louisville, Ky., last year. The object of the Fellowship is to permeate all churches and other religious organizations with the social message of Jesus.



## THE SUNDAY NEWSPAPER.

THEODORE L. CUYLER, D. D.

I am not an enemy of the daily press, but as a friend of the press, and as a friend of our national welfare, I protest against Sabbath issues. I hold that the publication of Sunday newspapers is a desecration of the people's Sabbath. I know the taunt is thrown into the face of the Sabbatarians all the time, "You refuse to buy a Sunday newspaper, and you buy a Monday's issue; one is made up for the Sunday, and one is made up on the Sunday, and you are really sustaining Sabbath labor," and to all that sophistry I answer in the words of the greatest editor this country ever produced, Horace Greely. Said he, "Six newspapers every week require six days of labor; seven newspapers every week require seven days of labor." His custom was to work up to midnight on Saturday, and to begin work the next night at midnight, and Monday morning there came out a fully equipped paper generally the most effective of all six issues of the week. Suppose one of the managers of one of our dailies says: "You are ruining my business," I should answer: "Your neighbors, the hatters, the saddlers, the boot makers, the merchants, all those men earn their daily bread in six days of the week, and God's Law and the law of the land require their closing on the Sabbath day. Why should you do differently?"

Daniel Webster said in a murder trial once: "It was a cool, calculating, money making murder, the weighing out of so many pieces of silver against so many ounces of blood." And if I were speaking to a collection of editors I should say: "Your Sabbath morning press is a cool, calculating, money making scheme, the weighing out of so many pieces of silver against the great moral interests of the public."

In the next place, there is no need of it. Go to London; *the business centre of the civilized world*. Do the London dailies issue a Sunday morning edition? No. They don't need it. I believe an attempt was made by one of our countrymen, an attempt to issue there a Sunday paper, and it was a failure. Press and pulpit thundered it out of existence.

We not only don't want the Sunday newspaper, but should be delivered from it. All know that a number of Sunday papers make many of their columns sewers for scandal and social filth, and rely for their circulation, to a considerable degree, in distributing through the community what of necessity is most vile in its social and moral influence. Such topics are the very thing we should *not* have on the Sabbath. It is that one blessed day that God ordained when man can turn away from business and throw off care and think and worship and let the great thoughts of eternity come for a time into the soul.

The last time I visited the greatest man on the globe, Gladstone, he told me the secret of his long life: "Amid all the pressure of public cares, *I thank God for the Sabbath*, with its rest for the body and the soul." These golden words should be written up in every school house and place of business, and in every legislative chamber. There is the testimony of a man who was a power, and who confesses that God's Sabbath enabled him to weather out

eighty-four years. When Lord Castlereagh committed suicide, Wilberforce said: "Poor Castlereagh broken down! He never had any Sabbath!" This world does not need its secular press on the Lord's Day. *It needs to be delivered from it.* I hardly know one agent that militates so much against worship when God's house is open as the Sunday newspaper. I don't think Brother Moody was very far out of the way when he said: "The single influence that tends most against evangelical religion is the Sabbath secular press." Think of it! To have Sunday morning snowed under with 24, 30, 40 pages of secularity, even if it is not indecent secularity! Sometimes I think some of our ministers have to go to work and shovel out too many members of their churches from under that avalanche of Sunday secularity; and when I see the lads going through the streets selling these papers, I say: "Every one of these papers will monopolize many hours for their perusal." They are an absolute barrier against the attendance in God's house for worship.

I believe the Sabbath issues of the secular press have lowered the tone of American journalism; and I believe the best thing that could happen tomorrow for the greatest daily would be to have Sunday laws or influence get hold of it, and put a stop to Sunday issues; and so give the people their Sabbath, give their own people rest; and desist from this desecration. I believe it would elevate the tone of journalism.

The greatest reason of all why these Sunday editions should not be issued is, that the life of this nation depends upon the public conscience. The only hope for our republic is in a Bible conscience. What a terrible sacrifice a nation makes when it begins to calculate how far it can trample down God's law, for making money, or for any worldly affairs. The nations that have lived the longest have observed the Sabbath.

## NEW YORK, 1904.

After a careful examination of 7 of the New York Sunday newspapers, the following was found in them:

Nine hundred and sixty-three and a quarter columns, and only three and a quarter of them religious.

Murders & assaults	12
Adulteries . . . . .	7
Thefts, etc. . . . .	24
Sporting news . . . .	81
Theatrical notes . . .	44
Gossip & fashion . . .	77
Sensational topics . .	42
Fiction . . . . .	99
Unclean personals . .	8
Foreign news . . . . .	47
Political news . . . .	113
Miscellan. news . . .	92
Editorials . . . . .	39
Specials . . . . .	199
Art and literature . .	24
Finance & com'rce . .	52
Religious . . . . .	3 1/4

963 1/4

## PHILADELPHIA, 1904.

And in six of the Sunday newspapers of Philadelphia the following was found in them:

Eight hundred and fourteen columns, and only two and 3/4 of a column religious.

.....	12
.....	2
.....	1
.....	89 1/2
.....	75
.....	89
.....	47 1/4
.....	125
.....	1 1/2
.....	22 1/2
.....	74
.....	170
.....	23
.....	3
.....	35
.....	41
.....	24 1/2
.....	814



## THE HOMEWARD WAY.

BY WASHINGTON GLADDEN, D. D.

That picture of the home-coming of the exiles which Isaiah has given us in his thirty-fifth chapter is a parable for prodigals in every far country. The most engaging part of it is the description of the road by which the people should return. And to all in whom the feeling of spiritual exile is distinct enough to prompt inquiry and action, what is said in the beautiful prophecy about the way home will have some human interest.

It is to be feared, however, that we rapid travelers of the twentieth century have but little of that sense of the poetry of the road which was in the heart of the old prophet. Yet some of us have memories other than of being whirled overland through a backward-flying landscape. We have ridden hundreds of miles on the top of the old mail-coach or in the humble comfort of the private carriage, over roads that stretched far before us, up hills and down dales, following now the river bank, winding now through sweet woodland shades, climbing now to some mount of prospect opening to us new horizons—roads whose bordering thickets were sweet with the bloom of the elder or the blackberry, and vocal with the song of the bobolink and the robin. The poetry of the road! Some of us have not forgotten it all. And when, after long absence, it is carrying us homeward, and one landmark after another tells us that the distance is lessening, and that landscapes dear and familiar are not far away, how welcome to us is the invitation with which it speeds our hastening feet!

Something of this must have been in the heart of the old prophet when he wrote of the return of the exiles.

But this way of which the prophet wrote was 'the way of holiness'; the unclean, he declares, shall not pass over it. Did he mean that none but those who left behind them the sins which sent them into exile should travel this homeward way? I do not know. Perhaps he is thinking of what ought to be. But it is certain that in the return from spiritual exile, from the far country where the soul has been separated from God, no one can travel the road who has not a clean and honest purpose of returning to God, of leaving behind him the sins which have separated him from God. When the Prodigal said, 'I will arise and go to my father,' he was in the way; until he had come to that decision there was for him no homeward road. None but those who have a clean purpose and an honest wish for a better life, can find and follow the homeward way.

To all such it is a perfectly plain path. "The wavering men, yea fools, shall not err therein." There is no danger of missing the way. One who journeys by unfamiliar country roads is often at his wit's end. Which of two diverging ways is the right one he cannot tell, and sometimes there are weary miles to retrace, and the homecoming is long delayed. But the sincere and earnest soul who turns his face toward his Father's house is not permitted to go astray. The man who wants to find God more than he wants anything else, will

not fail of finding Him. We do not hear that the prodigal had any trouble in finding the road on his way home. "I will arise and go to my father," he said, and the next thing we hear about him is that he is within sight of home.

It is not only a plain way, but it is a safe way: "No lion shall be there, nor shall any ravenous beast go up thereon." The traveller upon this highway knows himself to be perfectly secure.

Thou hast made the Most High thy habitation.  
There shall no evil befall thee.

For He shall give His angels charge over thee,  
To keep thee in all thy ways.

Let us not overwork these glowing guarantees of safety. They do not insure us against bodily harm, against temporal loss. If we make them mean that, we miss their meaning. Many and many a saint of God has been torn limb from limb by the lions, and consumed in the fires of martyrdom. But to them—notably and eminently and gloriously to them—the promise was verified. They were kept from harm, from the only harm that any soul can seriously fear, the loss of integrity and honor; they were kept from apostasy to the truth and infidelity to the light that was in them; in the midst of crackling fagots and the ravenous eyes, their spirits stood erect and triumphant.

The last feature of the prophetic parable is the most inspiring of all. The way of the wanderer returning to his home is not only plain and safe, it is the way of joy, *via beatifica*. "The ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." With this, chimes as with silver bells, all those pictures of the homeward way in the earlier part of the allegory—of the desert breaking into bloom, and the mirage transformed from an illusion to a reality, welcoming the traveller with limpid lakes and living fountains. The man whose soul is returning from its wanderings to its own Fatherland, has come to himself; he has reason to rejoice. Coming to himself and coming home to the Father are one and the same thing. When the Prodigal came to himself, he went home. And every step in the journey that led him to his father's house was a step in the way of self-recovery. He was going to be himself again, to be a man again. Do you not think that all along that road the hedge-rows rang with music, and brooks ran laughing by his side, and the lilies and the clover looked up at him and smiled?

Eden with its rivers old,  
Love and flowers and living tree,  
Is not ancient story told,  
But a glorious prophecy.

When the soul to sin hath died,  
True and beautiful and sound,  
Then all Earth is sanctified,  
And our Paradise is found.

Plain and safe and beautiful with the light that shineth more and more is the homeward way.



# "THE VIRTUE OF AMBITION."

W. KIRK BRYCE.

Ambition is an honest, eager desire to make the most out of life for the glory of God. Or it may be an inordinate desire for power or rank or eminence. The former of these is my topic, which contains the virtue of ambition. Ambition prevents laziness or shiftlessness. A sin at the present day among many people is to avoid hard work. They seem to love ease and comfort and entertainment and look upon a difficulty as a misfortune or a sin, and when face to face with a crisis they pursue some unmanly process to get rid of doing their duty.

But if ambition seizes a man, sloth dies, because ambition creates ideals and gives the aim to a great possible life. A life without aim is not worth living. It is like a cork on a highland Scottish lake, or a corked bottle at sea drifting anywhere and nowhere. Life without an aim is a lazy, good-for-nothing existence, but when ambition comes into a man he has visions.

Ambition is the very best heritage any father can give his son. The same is true of the business man who makes up his mind to succeed. He rises early and works late, builds up a good business, because he shakes the dust of laziness off his feet and gives up dillydallying. "Not slothful in business, fervent in spirit, serving the Lord." Ambition kills sloth, slaughters indolence, murders and buries indifference.

The incoming of ambition wakes a man up in every part of his being, and the incoming of true ambition is the inflow of the spirit of Christ which arouses us mentally and morally and fires the soul with new enthusiasm. Ambition makes us enterprising and ready to run great risks, nerving us for duty.

About three years ago off the coast of England a vessel was sinking. The Caistor life-boat went out to give help to the sinking vessel. The storm was so great that no boat could possibly live in such a sea, and on the way out the life-boat turned turtle. Nine men were drowned and three men were saved. A coroner said to the life-boat men, "Why did you not turn back in such a sea?" To which one of the old salts replied, "Caistor men never turn back. They would remain until now if need be." We need the same spirit to-day in which to face life's difficulties, in which to take a stand for truth. Ambition is an inward secret voice urging us on against all the forces of opposition. "No man having put his hand to the plow and looking back is fit for the kingdom of heaven."

There is a great difference between true and false ambition. The false has no sense of brotherhood and is prepared to go in for any scheme that will crush a man or a concern, if only it can get its own right of way. The psalmist, David, was driven from his throne by his own son, Absalom. His son Absalom was possessed of false ambition. In the government library at Washington, one of the finest in the world, there are on the walls some beautiful mural paintings, scenes portraying

art, agriculture, war, peace.

There is one in a certain part of the library on ambition. A woman is seen floating high in the air, riding upon a horse with a prize in her hand. Down below is the form of a man with one foot standing on a ladder and his hands reaching up towards the figure of the woman. His other foot rests on the forms of men below him. He is trampling his brothers under foot. Selfish ambition tramples on the dearest things of earth. Beneath its foot it is prepared to trample characters, homes, business.

Ambition is the ladder by which we climb to gain every difficult height. Ambition is the bridge we throw across every chasm of opposition. Ambition is the steam in the engine which moves the endeavor of our lives. The fact is, it is the only known heritage that many a poor man gets. A student has sometimes been known to feed his soul upon the food of ambition while his body has been starving. Ambition is the divine artist in many a noble unknown soul, painting and exhibiting pictures of the possibilities of a great life.

There are four ideals that ought to possess every youth who has any ambition at all. First, faithfulness to country. Love your land, recognize her laws, uphold her institutions. Standing on Memorial Day watching the procession, I had there a magnificent illustration of this truth. There marched the heroes of a bygone day who had risked their lives that their country might be free. They were ambitious patriots.

Second, be faithful to your church. Never allow anything to come between you and your God or your church relationships. The church is the light of the world. Religion is the salt of the earth. Ian McLaren, who died recently, said the meanest man upon earth is the man who despised his mother because she was poor, and the next meanest man is the man who left his own church because it was poor.

Third, be faithful to your home. Uphold the integrity of the home and at all times have a reverence for everything pertaining to the welfare of the household. As President Roosevelt said the other day at Lansing, "The relationships of the home are fundamental to the national life."

Again, fourth, have the ambition to be true to yourself. Paul labored day by day with the great aim of being sincere. He wanted to come home to God, having realized his ambition of being true to himself and true to his God. And later on we know that Paul before he died could say, "I have kept the faith." This was his great ambition. The reason for this victorious life of Paul's was he saw Christ. He first of all saw his own sin, then he saw Christ and Christ kept him day by day.

In order to be true to yourself you need a vision of the Christ, and as you see the Christ dying on Calvary for you, this will kill all that is false in your nature, and you will enthrone Him, all that is true because you will enthrone Him, and then you will move day by day with the great ideals of being true to yourself, of serving your fellow-man, of being loyal to God. Our one ambition is to please Him.



## CHICAGO BAPTIST NEWS.

A. R. E. WYANT, EDITOR.  
852 S. Central Park Avenue.

## AMONG THE CHURCHES.

*Austin*—Eight received the right hand of fellowship at the June Communion. One was baptized during the month, and four were received by letter. The Children's Day offering was \$102.00. The pastor will be absent during August and the pulpit will be supplied by his brother, Rev. J. W. Harnly, of Medora, Ill.

*Maywood*—A small indebtedness remaining on the building has been provided for in cash and pledges. The lots purchased for a new building will also be paid for this season, and the work of building will be entered upon in earnest in the spring. The new site is on the Fifth Avenue car line, corner of Seventh street, adjoining the present parsonage.

*Windsor Park*—Following Rev. Mr. Musseiman, the church has called Rev. G. W. Griffin, recently pastor at Portland, Oregon. He is a graduate of the Southern Baptist Theological seminary, and comes to Chicago to take a special course in the Divinity school.

*Second Church*—Rev. R. G. Boville, of New York, spoke in the interests of the vacation Bible school movement, on June 9. Dr. Myron W. Haynes, of Seattle, preached on June 16, and 23.

*Evanston*—The annual meeting recently held shows a membership of 430. Baptisms during the year, 21. Current expenses, repairs and debt, \$11,435. Benevolences, \$3,529. The Deland Mission hopes to have a new building during the coming year. Dr. Greene has begun the eleventh year of his pastorate. He has gone to the coast for his vacation. Among the supplies are Rev. R. M. Vaughn and Rev. J. R. Brown. On June 2nd, Dr. Greene preached the baccalaureate sermon before the Kansas State Normal School at Emporia.

*La Grange*—The church is making excellent progress under the leadership of Pastor Stephenson. Plans are on foot for the establishment of a strong Baptist Brotherhood. Mr. Grinnel, son of the former pastor of the Western Avenue Church, has taught a large and enthusiastic class of young people for several years in the Sunday school.

*Wheaton*—Dr. Cheney preached the memorial sermon before a large company of veterans and the Woman's Relief Corps. He also preached the baccalaureate sermon before the graduates of the high school.

*Berwyn*—The pastor will remain at his post through most of the summer. The usual vacation exodus so apparent in past years is not as noticeable this summer. This suburb offers sufficient attractions to make it a most desirable place for summer residence. The associa-

tion meets with us in September. The program committee is hard at work and the prospects are good for a most interesting session. Uncle Boston spent a recent Sunday with us and went away happy because \$100 was given here for chapel car work.

*Western Avenue*—We are holding out-door meetings every Monday night. Results are in evidence. Our work is progressing. Pastor McGee will supply First Church of Jackson, Mich., during August, visiting at the old home in Farmington, Michigan. Dr. Wyant supplies the pulpit on July 7.

*Ogden Park*—This church is awakening to renewed life. The dominant note is one full of hope. A new energy has possessed the people; a better day has dawned. Twenty new members since Pastor Dewey came has heartened us greatly. This addition to our working force means much for us. We are hoping that it is but the beginning of the harvest. A number was heard to say, "We never had such prayer meetings as now." Measures are under way to repaint the exterior and decorate the interior, and when this is done we shall have a beautiful "house of the Lord." A Sunday school larger than our membership, a fine choir always in place, a spirit of sacrifice and work—these are some of the items that cheer us to greater endeavor.

*Washington Park Church*—Pastor John M. Linden, who was instrumental in organizing this church less than two years ago, resigned Sunday, May 26, said resignation to take effect Sunday, June 9, 1907. He has accepted the call of the First Church of Oregon City, Oregon, where he will begin his labors the last Sunday of June. During his ministry with us 174 names have had place on the membership roll, a lot valued at \$10,000 is assured to the field, and an initial subscription of \$5,000 is made for the new building. The outlook for the future is hopeful. A large work is possible for the Baptists in the Washington Park region.

*Auburn Park*—The church tendered a reception to Rev. A. E. Peterson, the new pastor, and wife on May 27. Mr. Peterson comes from Wisconsin. There were numerous addresses of welcome from members of the church and others, Rev. J. W. Rees, Rev. F. L. Anderson and Dr. W. B. Riley being among those announced to speak. Mr. Peterson is cordially welcomed to the city.

*Morgan Park*—Pres. L. W. Riley, of the McMinnville College, Oregon, was the acceptable supply for the church May 26. President Riley was prevented from attending the Washington Anniversaries by the death of a younger brother at Marietta, Ohio. He has now returned home.

*Bethany Church*—The influence of the revival since the meetings closed. The church fell in line with the large number of other churches and sent the pastor to the meetings at Washington and Jamestown Exposition. The church was also represented by Miss Lillv Gorham.



**Belden Avenue**—June 9 was Children's Day and was marked by an impressive public dedication of a number of babies. The parents brought the little ones to the platform, and after some appropriate scripture quotations, the pastor asked the parents to answer the following promise: "Do you promise as God shall help you to bring these children up in the fear and nurture of the Lord, teaching them by word and example to love Jesus, doing everything in your power to lead them to an early decision for Christ, and cheerfully giving them to any service to which God may call them?" After a prayer of dedication, each little one was given a beautiful flower. This was the first service of this kind and will doubtless become an established custom. During the first year of Dr. Earl's pastorate one-fifth of the present membership has been received. He will spend his vacation at Lake Geneva, and Dr. Atchinson, of Galesburg, will be the supply.

**Lexington Avenue**—The average Sunday school attendance for May was 320. On a recent Sunday \$18.35 was contributed by the school for the Baptist Orphanage. A number were baptized on Children's day.

**Humboldt Park**—Since the first of the year twenty-eight members of the Sunday school have been baptized. A Men's League has been recently organized.

**Grace**—Foundations are in for the new church parlors. A branch church has been established at Garfield Hall where Pastor Snashall preaches to about 50 every Sunday afternoon.

**Chicago Heights**—The Potter-Bilhorn revival moved the town. We have received about a score of new members already.

**Pilgrim Temple**—The Sunday school joins in a union picnic at Columbia Park, on July 20. The Fidelian Circle has fitted up two beds for the children's ward in the Chicago Baptist Hospital and is also fitting up a hospital children's bed for the Central Baptist Orphanage at Maywood. Other churches would do well to follow the charity work of these young people.

**North Shore**—The children's day offering amounted to \$50, to be equally divided between the City Mission Society and the Publication Society.

**Normal Park**—Pastor Anderson has been preaching a series of popular sermons on David during June, and the choir has rendered selections for the oratorio, "David, King of Israel." The new church edifice is progressing and plans are to dedicate free of debt about November 1.

**Roseland**—On June 8 four young men and two young women were baptized by the pastor. During July Rev. and Mrs. Barkman will attend the B. Y. P. U. convention at Spokane, Wash., and the C. E. convention at Seattle, and visit on the coast during the rest of their vacation.

**South Chicago**—Rev. Claude E. Boyer, pastor, 573 E. 61st street. The work is progressing encouragingly. The observance of children's day showed great care and interest in the training of the young. Plans are being considered for the best kind of observance of the twenty-fifth anniversary of the organization of the church.

### PERSONAL NOTES AND LOCAL ITEMS OF INTEREST.

Rev. H. F. Ward, pastor of the Union Avenue M. E. church, gave a clear and scholarly review of Prof. Walter Baughenbusch's recent book, "Christianity and the Social Crisis," at the Ministers' Conference on June 17. Although the author is a teacher in the Rochester Baptist Theological Seminary, the book shows that he is a thorough-going Socialist. Some years ago he was a pastor in New York City and pushed many Socialistic features in his church work. Needing financial help, he made a public appeal at the Fifth Avenue Baptist church at a service at which Mr. John D. Rockefeller was present, and later received a generous contribution from him.

Former students of the Divinity School of the University of Chicago, to the number of seventy-four, met at the Riggs House on Friday evening, May 17. It was not only the largest gathering of the kind ever held in connection with the Anniversaries, but the fellowship enjoyed at the banquet was of the most cordial nature. Rev. D. W. Hulbert, of Wisconsin, acting as toastmaster, introduced Dr. E. D. Burton, who spoke most tenderly in memory of Dr. Eri B. Hulbert. Prof. Shailer Matthews, speaking for the Divinity School, brought encouraging news of the year's progress. Other speakers were C. D. Gray, T. Allan Hoben, J. T. Crawford, George E. T. Stevenson and Bruce Kinney. Mr. Gray spoke of the serious illness of Rev. J. A. Herspock, of Sioux City, and was requested to convey to him the sympathies of the Chicago men present. These annual reunions have become most enjoyable features of the anniversary gatherings. A committee headed by Rev. M. P. Boynton was appointed to make arrangements for next year's meeting.

Dr. Behan, until recently director of the Baptist Guild at Ann Arbor, has accepted the position of director of biblical and social studies in the institute and training school of the Chicago Young Men's Christian Association. He begins work in the summer school at Lake Geneva, July 1. The school trains men to be general secretaries and physical directors.

The closing exercises of the Divinity School for the spring quarter were held on June 27. Dr. Henderson spoke on behalf of the faculty and made the storm outside contribute a suggestion for bright and helpful thought within. As the dreary and depressing day, if we would allow it, might discourage and tend to rob the day of its best possibilities, so there will come small congregations and other disheartening



experiences which will tempt to a neglect of the minister's best. He who rises above these temptations and regards no occasion as worthy of less than his highest service may find some of the richest fruits of his labors out of a congregation which appears least encouraging. Mr. H. F. Evans responded for the class, and announced in behalf of the class their intention to present to the school a portrait of the late Dean Hulbert. Fourteen received the B. D. degree, two the degree M. A., and one the English certificate.

Rev. A. W. Runyan is working through Illinois and Wisconsin for the Central Baptist Orphanage. Churches interested in having this child-saving work presented, or in sending to or securing children from the orphanage, may communicate with him or Mrs. Runyan at 5730 Ellis avenue, Chicago. He can supply for a church any Sunday after July 21, the financial remuneration therefor to be credited to that church for the orphanage.

Dr. Weddell, on the completion of his financial campaign for the Baptist Hospital, went to supply the First church, New York, for five weeks. Later he lectures at the Bible Institute at Ewing College, returning to Morgan Park in August.

Governor Charles E. Hughes, of New York, president of the Northern Baptist Convention, received the honorary degree of LL.D. at the recent commencement at Knox College, Galesburg, Ill.

### BAPTIST OLD PEOPLES' HOME.

The Baptists are moving along the line of practical religion in a wise and definite way. They have planted missions—home and foreign—and have founded schools for the training of teachers and ministers.

Baptists have stood at the front in all educational and missionary lines. They have homes to care for the children of our missionaries. They have hospitals to minister to the sick and suffering. They are enlarging their plant for the training of young women to work on our globe encircling mission fields.

Baptists have a home for aged ministers at Fenton, Mich.; thus caring for the veterans of the Cross. They enter heartily into the increasing work of aiding dependent and homeless children, and rejoice in their splendid orphanage at Maywood, Ill.

Now, the long felt need of caring for our aged people is crystallizing into form.

On Nov. 5, 1906, at the Chicago Baptist Ministers' Conference, James P. Thoms presented to the pastors, that they might consider it for a week, the following resolution in regard to our old people's home, viz.: "Whereas, a Baptist Old People's Home is greatly needed in the middle west to care for our aged Christians, missionaries and worthy poor, for whom, as yet Baptists have made no provision; and

Whereas, land can be secured for such a home in Maywood, "

Orphanage, and people have expressed a willingness to aid such an enterprise;

Resolved, 1. That we, as a conference, heartily commend the formation of a corporation to build and conduct a "Baptist Old People's Home."

2. That a committee of three be appointed to call a council of churches in the Chicago Baptist Association to further consider and act in the matter."

The above resolution was unanimously adopted by the conference on Nov. 12, 1906, and James P. Thoms, J. S. Dickerson and J. L. Jackson were appointed such committee.

On Nov. 22, 1906, a duly called council met at the Second Baptist church. The whole matter was fully discussed, and the need of the home and the obligation upon Baptists were fully recognized. The matter was referred back to the committee with power to make their committee seven, three to be laymen to look up the sentiment among the people and the churches, and to call another council at their discretion. The new committee was organized as follows: J. S. Dickerson, James P. Thoms, J. L. Jackson, C. R. Henderson, E. E. Vaughan, M. D., Frank B. Pease, Esq., and John Byrne, M. D.

The committee met on April 9, 1907, and agreed to call a council at Immanuel Baptist church on May 28, 1907, 2 p. m., and to recommend the incorporation of an old people's home; provided the home be not opened until funds appear therefor.

On May 28, 1907, a representative council met at Immanuel Baptist church, and after the fullest discussion unanimously adopted the recommendation of the committee, viz., that this committee be instructed to proceed to incorporate a Baptist Old People's Home, under this name, with this committee as incorporators, and to call a meeting of delegates from the churches for the completion of the organization. The committee is proceeding with the incorporation, and after another meeting of the delegates from the churches has been held to complete the organization, full announcement of the Baptist Old People's Home will be made.

Thus, the home starts with the best methods and wisdom of our Baptist polity: viz., the unanimous endorsement of the Chicago Baptist Ministers' Conference, the unanimous decision of two large and representative Baptist councils, and deeper than all, the long felt need in our churches of a Baptist Old People's Home.

As soon as the organization is effected the society will be in form to receive donations of lands, houses or money, and to receive gifts on the annuity plan from aged people, paying interest during life, and also to receive gifts providing for friends. It is the purpose to have sufficient funds to start the enterprise in good form; and hence, the home will not be opened until funds appear for it. The Lord has special care over his aged saints; he is Lord also of the cattle upon the hills and the gold in the mines, and we know that the resources will appear.

JAMES P. THOMS,  
640 N. Hoyne Ave., Chicago.





THE BAPTIST HOSPITAL.

3410 Rhodes Avenue, Chicago, Ill.

This institution has given fifteen years of quiet, beneficent ministry in behalf of the sick and the helpless, and is doing a work most needed and pressing, though much overlooked, that should commend it to all Christian people, especially to those of the Baptist faith. It has maintained the highest standard of work in its medical and surgical treatment; its graduate nurses have been sought far and wide for excellence and thoroughness of training and its patients speak in the warmest terms of its efficient attendance upon the sick and injured. Its doors are always open to emergency cases, its large corps of physicians and nurses stand ready to care for all who come needing medicine and ministry, and its free bed service is ever increasing.

Has not the time come for a *Forward Movement* among the churches and the kindly disposed to take this legitimate service and charity upon the heart of each and all and give it new sympathy and prayer and a larger and more adequate support? It needs such—and such it deserves.

The expenses of the institution are met in part by receipts from the various rooms and wards; in part by the income from a limited endowment. Additional paid work would give resources for more free work, and new endowment would greatly increase its ability for helpful service. For this it makes earnest appeal to the loyalty and generosity of our Baptist constituency.

It is the free work that calls most loudly for aid from churches and individuals. A large amount of this is being constantly done, but it can only be done as kind hearts and hands everywhere respond to the appeal of suffering humanity. It costs the hospital \$2.06 a day for each patient, whether that patient be able to pay or not, and some one must meet the requirement or needy and helpless ones will be neglected. It is your privilege to have a share in this beneficence.

The Presbyterian churches last year gave for the charitable work of their hospital in Chicago \$8,000, to be added to their large income from service and endowment; and our Methodist friends contributed to the same good work some \$5,000. They have gladly given thousands of dollars, where for our own people we are able as yet to report but a few hundreds. The same call of the Lord is upon us.

Let us meet it more manfully, more Christianly; and do it at once.

The Baptist Hospital belongs particularly to the Baptist Brotherhood of Chicago, the State of Illinois and the adjacent Middle West. To them this simple statement and appeal is made in the hope and expectation that it will be given the attention it deserves and that it will prompt to immediate assistance from far and near. Twelve thousand dollars was spent during 1906 in new furnishing and equipment of our hospital plant on the South Side, and the institution is ready now to do better work than ever. But we need help. An offering from every church; a little from every person.

We have laid this work fully before you.

Baptists may assist their own institution in several ways. They may give it their patronage and send their sick to receive its medical aid. They may speak of its helpful ministries and commend its work to those in need of such service. They may remember it in their devotional gatherings and in their private appeals to the Throne of Grace. And by no means should they forget its financial requirements, but pour forth of their substance to enable it to serve the high and holy ends of its existence. On the last page will be found various ways of helping intimated. Put this noble charity upon your benevolent list—if it is not there already. Give to it personally as the Lord has prospered you. Make provisions for it, if God has given you means, in your will. Have a part in this good work for the sake of Him who gave Himself for us and who ever went about seeking the helpless and the suffering that He might do them good. So may this ministry go on, and the Lord add his blessing.

The cause is worthy; the need is urgent; will you remember it today?

Checks, contributions, and pledges may be sent through your church treasurer or to the Chicago Baptist Hospital, 3410 Rhodes avenue.

### OUR GREAT ORPHANAGE DAY.

This will be Tuesday, Oct. 22, 1907, at the Orphanage at Maywood, Ill. For several reasons it ought to be our greatest and brightest day.

First, Because our efficient women's board and their many friends are making special preparations for the orphanage bazaar, or sale of articles. They are now soliciting and making articles of every variety. Every friend of neglected and homeless children is specially invited to join this campaign, and to enlist people in the securing of articles, donations, and whatever will aid the work.

Now is the time to plan things; then, keep it on your heart and hands during vacation; talk it up wherever you go; arouse a crusade in behalf of the orphanage.

Our ladies can outdo their high record in this grand "round up" for orphanage day. All articles should be sent to the Central Baptist Orphanage, Maywood, Ill.

Second, Because the appeal is still being made to clear off the mortgage—part of the purchase price—which has been reduced to about \$4,000. If friends respond cordially and generously this obligation will be met; the



burden will be removed, and we will be able to make it our greatest day by burning the mortgage. It is possible; let us make it a reality. Send checks to Frank B. Pease, treasurer, 1213 Tacoma Building, Chicago.

### THE WOMAN'S MISSION UNION.

The June meeting of the Union held with the Evanston Church, was a delightful occasion. The attendance reached closely the five hundred mark. In the morning a report of the annual meeting of the Woman's Home Mission Society was given by Mrs. E. D. Johnson, and was very interesting. It was our privilege to hear also from two missionaries, the first being Mrs. L. E. Troyer, who with her husband is doing excellent work in Porto Rico. They will spend the summer visiting and speaking throughout our country. The second was Mrs. C. Hawson from Burma. She told of the breaking down of the superstition and the courage required to tear first a tiny idol from its place, and then when no harm seemed to befall, how all were banished from the home. Mr. and Mrs. W. S. Sweet from China were also present and took part in the meeting.

The afternoon was given to the Senior class of the Missionary Training School numbering thirty-three, and coming from all sections of our country and one from Russia. Their message was inspiring, and their love and appreciation of the school unbounded.

Over \$1900 was pledged for the new building toward the \$10,000 needed that work may be begun. Twenty-five young women were turned away this year although two apartments were rented to accommodate those unable to be cared for in the building, and the new building is such a pressing need that to delay seems almost impossible to consider.

The second biennial report of the Union has been prepared, and may be had during the summer at 1318 Masonic Temple, or 2411 Indiana avenue. We wish the secretary of each circle would be sure to secure one, that she may know how her circle is reported, and ask for any information she may wish.

Recording Secretary.

### THE YOUNG WOMAN'S MISSION UNION.

The Young Woman's Mission Union met at the Berwyn Church Tuesday evening, June 18. After an inspiring song and devotional service, Miss Van Fleet presented a plan for aiding in the support of two missionaries, Miss Rawlings of China and Miss Grane of Cuba. Collection envelopes, on which were printed the picture and short sketch of each missionary, were distributed, with the request that they be returned in October.

The program was furnished by six students of the Baptist Missionary Training School. They each gave a five minute talk, telling of the home, school and field work in the service and their hopes and ambitions in the service which is to follow their graduation.

Three of the speakers go to the foreign field; Mrs. Tuxbury to Japan, Miss Parish to Burma and Miss Bissinger to the Philippine Islands. The other speakers, Miss Col-

torti, Italian; Miss Jensen, Dane and Miss Paddock will work on the home field.

An especially good feature of the program was the music furnished by Miss Norton of Berwyn and the Training School Quartet.

About two hundred attended the meeting and received a most cordial welcome from the Berwyn young people.

CLARA E. DE CLERCQ,  
Recording Secretary.

### CHICAGO BAPTIST YOUNG PEOPLE.

FRANK W. VAN KEUREN, EDITOR,  
356 Jackson Blvd. 'Phone Polk 2191.

### CHICAGO ASSOCIATION.

President ..... Ernest Robinson  
Vice-President..... William J. Vollmer  
Secretary ..... Wilson L. Kline  
Treasurer ..... J. C. Peebles

The annual meeting of the Chicago Association was held at the Y. M. C. A. June 20. Reports of the past year were given by the retiring officers, Mr. Louis B. Dorr, President; Mr. R. G. Stronach, Secretary, and Mr. John Ruthven, Treasurer.

The following officers were elected:

President—Ernest Robinson, of the Covenant church.

Vice-President—William J. Vollmer, of the Belden Avenue church.

Secretary—Wilson L. Kline, of the Lexington Avenue church.

Treasurer—J. C. Peebles, of the Grace church.

Addresses were delivered by Mr. Elsdon, of the Covenant church, and Rev. Sly, of the Garfield Park church.

The boat ride to Michigan City was a great success. A fine time was enjoyed.

### SOUTH SIDE DISTRICT.

G. HERBERT BELL, PRESIDENT.

On Tuesday evening, June 25, the annual business meeting and rally of the district was held at the Parkside Baptist church. The meeting was opened with a song service led by Mr. Hillman and followed by scripture reading and prayer led by the pastor of the Parkside church. The regular business of the evening was then attended to. The roll was called and the banner awarded to the South Chicago Union. The reports of the various officers was followed by the report of the nominating committee. The following officers were elected for the coming year:

President—Mr. Bell, of Branch No. 2.

Vice-President—Mr. Halling, of Roseland.

Secretary—Mr. Pratt, of Bethel.

Treasurer—Mr. Wilson, of Calvary.

Mr. Hillman then presented a Bible to Mr. Neyman, who has efficiently served as secretary for the past year and who has decided to study to become a foreign missionary.

A motion that a vote of thanks be extended



to Mr. Hillman and the rest of the officers for their efficient work during the year just closed was made by Mr. Ruthven and unanimously carried. A short installation service was led by Rev. Mr. Neyman, formerly of Parkside, and then the address of the evening was delivered by the Rev. Mr. Magill, pastor of Calvary church. His very interesting talk on the work of young people today was right to the point and no one could have missed being benefited by it.

The meeting then closed with prayer by the retiring president, but before going to our homes we were served with very welcome and refreshing refreshments by the young people of Parkside. Every one not present at the meeting certainly missed a very entertaining and instructive evening.

KIRTLEY F. MATHER,  
South Side District Editor.

#### NORTH SIDE DISTRICT.

R. G. STRONACH, PRESIDENT.

The North Side District held its annual election at Ravenswood church, Monday evening, June 17, where, notwithstanding the extremely hot evening, about one hundred and fifty were gathered.

The speaker of the evening was Rev. John M. Moore, of Boston, who gave a stirring address, which was much appreciated.

Reports of officers for work done during the year just closing were gratifying and a vote of thanks was due them for their untiring efforts. Those who retired from the board of officers were Mr. H. R. Baker, president, and Mr. Arthur Bishop, treasurer, both of whom have done much efficient work for the district. Mr. R. G. Stronach, of the Rogers Park society, was elected president for the ensuing year, the election being unanimous. The societies of the district voted to send Mr. Stronach to the convention at Spokane as the district delegate, and we feel that they could not have made a better choice. We look for a splendid report upon Mr. Stronach's return.

Work in the various societies is keeping up well, and at this time of writing all are engaged in an effort to secure the largest possible attendance at the annual excursion to be held on the 22nd of this month.

#### ENGLEWOOD DIVISION.

J. WM. ELDRIDGE, PRESIDENT.

The annual meeting of the Englewood Division occurred Friday evening, June 14, at the Covenant Baptist church. About one hundred were present, but more could have been entertained with profit.

A short song service under the leadership of Mr. E. T. Clissold was followed by the election of officers for 1907-1908, which resulted as follows:

President—J. Wm. Eldridge, of Washington Park.

Vice-President—Miss Mabel Smith, of Covenant.

Secretary—Hall Witwer, of Normal Park.

Treasurer—C. E. Griffith, of Morgan Park.

These are strong people and much may be expected of them, but let us remember that they will also expect much. Shall we not give them our best support and thus make the work a grand success for the coming year?

Rev. M. P. Boynton, pastor of the Lexington Avenue church, addressed the meeting, using for his theme "Golden Opportunities." If Mr. Boynton felt satisfied with his evening's work he had a perfect right to do so, for he succeeded in arousing in the heart and mind of every one present a determination to do better and greater things in the future; to lay hold of that opportunity which is ever present and make the most possible out of it. Such talks are conducive to the building up of a greater and stronger manhood and womanhood. We thank you, Mr. Boynton, for your message.

Mr. Clissold rendered two beautiful solos, ably assisted by Miss Nellie Swartout as pianiste.

The boat ride this year was quite as popular as last.

#### WEST SIDE DIVISION.

C. E. WALTER, PRESIDENT.

The annual business meeting of the West Side District was held at the Garfield Park church on Thursday, June 13. The meeting was opened by a rousing good song service and was followed by prayer by Rev. John M. Moore, former pastor of the Centennial church. A quartette from the Second church then rendered a selection which was greatly appreciated by all.

After roll call and announcements, a solo was rendered by Miss Ella Norton, and her beautiful voice is always listened to with a great deal of pleasure and satisfaction.

After the president's and secretary's report, the nominating committee's report was heard and the following officers elected for the coming year:

President—E. G. Walters, Second church.

Vice-President—Miss Dr. Jansen, Fourth church.

Secretary—Miss Edna Varnell, Garfield Park church.

Treasurer—Mr. Walter Campbell, Elgin First church.

Dr. Smith T. Ford, pastor of First Baptist church, Englewood, then delivered an address. Topic, "Savages, Citizens, Saints." It will long be remembered as a very helpful and inspiring address.

A short talk on "Missionary Plans" was given by Rev. John M. Moore, who spoke of the study course to be given at the B. Y. P. U. camp at Lake Geneva, Wis., July 15-21, 1907. It is hoped that many will try and go and enjoy a vacation at this place and get the benefit that the camp offers.

June 25 the last board meeting of the year was held at the First Austin church, when the new officers were installed. Next board meeting will be held at LaGrange on July 30.



## A WIDER OUTLOOK ON THE KINGDOM.

*A Year of Baptist Progress in America.*

The appearance of the year book is a matter of interest to every loyal Baptist. The American Baptist Year Book for 1907, edited by Rev. J. G. Walker, D.D., published by the American Baptist Publication Society, is, as usual, well done by editor and publishers. The style of the book is the same as for the last nine years. It contains 236 pages. The price has been changed this year from twenty-five to fifty cents. And yet this advanced price does not cover the cost of the publication. An editorial note contains the following: "The American Baptist Year Book is not published as a private enterprise or for financial profit; but for the denomination—even at an actual and heavy annual loss—with such records and statistics as will correctly represent the progress of Baptist principles in our own and other lands."

The gathering of the statistics of a great denomination and formulating them for the Year Book entails a great amount of labor on the part of the editor. The work of collecting statistic on the part of many church clerks and association clerks is not as well done as it ought to be. Our limited ecclesiastical appliances for securing the information needed makes the task of the editor doubly hard and the work often inaccurate. Accuracy cannot be expected in the Year Book unless those whose duty it is to furnish the statistics and information do their work promptly and accurately.

The Year Book for 1907 gives a list of the general and state organizations, their officers, their places of meeting and a summary of the year's work; summary of statistics: educational statistics; Baptist charitable institutions; Baptist periodicals; churches organized in 1906; meeting houses dedicated in 1906; ordained ministers in the United States; American missionaries in foreign lands; ministers ordained in 1906; Baptists in the world; religious denominations in the United States, etc.

*"WHERE WE ARE AT."*

The statistics show that there are in the United States 47,852 churches, an increase of 1,269 during 1906; we have 33,230 ordained ministers, an increase of 381; and a total membership of 4,812,653, making a net gain during 1906 of 103,342. There were 483 fewer deaths than were reported the previous year.

The net increase for the last ten years, according to the Year Book, is as follows: For 1897, 231,766; for 1898, 86,189; for 1899, 39,691; for 1900, 51,540; for 1901, 35,837; for 1902, 61,399; for 1903, 176,283; for 1904, 94,052; for 1905, 108,512; for 1906, 103,342, making a grand net gain in ten years of 988,611, or an average gain of 98,861 1-10 per year.

During the year 1906 there were received into the churches by baptism 266,433, an increase over the number of baptisms of the previous year of 10,863. There are 33,481 meeting houses, or 847 more than last year.

There are 30,455 Sunday schools, an increase of 732 during 1906; 226,147 officers and teach-

ers, an increase of 13,098; 2,094,434 scholars, an increase of 8,712.

The total value of church property is given at \$109,960,610, an increase of \$3,750,894 during 1906. There were given for church expenses \$15,242,919.90, an increase of \$1,181,378.11; for Sunday school expenses \$687,762.41, an increase of \$59,292.10; for State Missions \$672,410.21, an increase of \$89,760.92; for Home Missions, \$571,995.89, an increase of \$60,050.56; for Foreign Missions \$713,951.07, an increase of \$86,640.77; for Bible and publication work \$75,911.17, an increase of \$4,440.50; for education \$255,520.73, a decrease of \$12,166.74; for miscellaneous \$1,481,359.80, an increase of \$359,722.42, making a grand total of \$19,821,734.11, an increase of \$1,888,761.35 over the previous year.

It is a suggestive fact that while the total beneficence of the churches amounts to over \$4,578,814, the churches paid out for current expenses over \$15,242,919. If figures have any meaning and reliability they suggest here a problem which Baptists ought to ponder.

These statistics will give the reader some idea of the year's work and the condition of the Baptists at the present time, but every one who can do so should secure a copy of the Year Book and study it carefully for himself. It will increase thankfulness for the past and inspire greater enthusiasm for the future.

## SOME CHICAGO BAPTIST HISTORY.

In the Baptist encyclopedia by Wm. Cattcart, Phila., 1883, we find the following facts:

The First Baptist church of Chicago was organized in 1833. Thirtv-two members of the First Baptist church organized the Tabernacle church, on the west side of the river in 1842.

In 1864 the old First church, then located at LaSalle and Washington streets, divided, one branch becoming the present First church and the other branch consolidated with the Tabernacle church and thus the Second Baptist church was formed in 1864.

The Second Baptist church, at that time, moved the old building which had been occupied by the First Baptist church at LaSalle and Washington street to the corner of Monroe and Morgan street where it now stands.

The Union Park Baptist church, was in point of date the fourth Baptist church organized in the city of Chicago, it was organized in 1856.

From the next source of information we ascertain that the first location of the Union Park Baptist church was on the north side of Lake street, opposite Union Park. It next moved to the corner of Lake and Sheldon streets and from there, in 1865, to the corner of Paulina and Washington streets.

In 1870 while located at the last mentioned place internal difficulties arose which resulted first in some of its members going to what is now the Western Avenue church.

Second in 1871 or 1872 another portion of its membership left the church and formed the Ashland Avenue Baptist church, which church worshiped in the building owned by the



United Presbyterians on the corner of Paulina and Monroe streets.

In 1874 there was a third change in the affairs of the Union Park church which resulted in a portion of its membership joining with the Ashland Baptist church thus forming the Fourth Baptist church. Another portion of the old Union Park church organized in what was known as the Unity church which worshipped for a time in a wooden building on the corner of Warren avenue, and Robey streets, this church soon passed out of existence.

Prior to 1876 the Second Baptist church established a mission out on Ogden avenue. This mission in 1876 became part of the Centennial Baptist church which was formed in that year.

#### A NATIONAL TEACHER TRAINING INSTITUTE.

The American Baptist Publication Society, which has long contemplated the creation of a National Teacher Training Institute for Sunday school officers and teachers, has finally decided to establish such an institution, and has engaged Rev. Hugh T. Musselman, recently of Chicago, to direct its movements. Mr. Musselman has already entered upon his duties at the society's headquarters, 1630 Chestnut street, Philadelphia, Pa. His title will be "Associate Editor and Superintendent of Normal Work." He is eminently fitted both by natural gifts and by specific courses of study, for the important work to which he is called.

The National Teacher Training Institute will be conducted somewhat on the Chautauqua plan, and will offer a thorough course of study in Sunday school pedagogy, the Bible and how to teach it, general church history, and Baptist history and doctrines, with certificates and diplomas on the completion of the course or courses. Text books are now being prepared, and it is hoped that in the course of a few months the society will be ready to offer Sunday schools throughout the entire land all the appliances for a course of training which will be second to none in thoroughness and practicability. The work will be prosecuted with the cooperation of the society's fifty-three Sunday school missionaries, and the largest and best results are expected. Mr. Musselman will be at the annual meeting of the society in Washington and will then outline the plans and purposes of the institute.

Our denomination has the richest man in the world in its membership, but it is not oversupplied with common millionaires. So it is always cheering to hear of a rich man in some church who gives largely by bequest to various religious and philanthropic causes. The First church of Milwaukee has had such a man, who made the following gifts by will: Wayland Academy at Beaver Dam, Wis., and the Wisconsin State Baptist Convention, \$75,000; Baptist Theological Union (now the Divinity School), Chicago, \$6,000 for two scholarships; Baptist Home for Superannuated Ministers at Fenton, Mich., \$5,000; Missionary Union, Boston, \$5,000; Publication Society, Philadelphia, \$5,000; American Sunday School Union, Philadelphia, \$5,000; Young Men's Christian Asso-

ciation, Milwaukee, \$5,000; Young Women's Christian Association, Milwaukee, \$5,000; Baptist Women's Missionary Society of Wisconsin, \$5,000; Protestant Home for the Aged, Milwaukee, \$1,000; Booker T. Washington School at Tuskegee, Ala., \$5,000; Milwaukee Downer College, Milwaukee, \$5,000; trustees of the First Baptist church, Milwaukee, real estate worth \$16,000; American Baptist Home Mission Society, \$5,000; Happy Home Settlement, Third Ward, Milwaukee, \$500 a year from a trust fund to be set aside by the executors. The bequest to Wayland Academy will be used for endowment or building purposes as the faculty may decide. The bequests to the Wisconsin convention is made to provide Baptist church buildings for places where members are not organized.

#### THE AGONY; ITS SECRET POWER.

When the tempest comes; when affliction, fear, anxiety, shame come, then the cross of Christ begins to mean something to us. For then in our misery and confusion we look up to heaven and ask, "Is there anyone in heaven who understands all this? Does God understand my trouble? Does God feel my trouble? Does God know what trouble means? Or must I fight the battle of life alone, without sympathy or help from God, who made me and has put me here?" Then does the cross of Christ bring a message to our heart such as no other thing or being on earth can bring. For it says to us, God does understand thee utterly; for Christ understands thee. Christ feels for thee, Christ feels with thee, Christ has suffered for thee, and suffered with thee. Thou canst go through nothing which Christ has not gone through. He, the son of God, endureth poverty, fear, shame, agony, death for thee, that he might be touched with the feeling of thine infirmity and help thee to endure, and bring thee safe through all to victory and to peace.—Charles Kingsley.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note, torn in two and burned up, so that it never can be shown against the man. There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills.—



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## CHICAGO TEMPERANCE NEWS.

Edited by Young People's Christian Temperance Union, 1104 The Temple.

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## THE WORLD BATTLE AGAINST DRINK.

BY FRED D. L. SQUIRES.

The "net" progress of the temperance reform, month by month, is constantly becoming more notable and encouraging the whole world around. When leading temperance advocates from practically every civilized nation on the globe meet at Stockholm, Sweden, on July 28 next, as delegates to the eleventh International Congress Against Alcohol, it will mark the beginning of the second decade of organized world-wide temperance endeavor. The Congress will be in session through six days, touching every phase of the great battle for the overthrow of the liquor power.

The most notable foreign temperance news comes from Finland, Sweden, England and Scotland. The new Finnish Parliament is said to be overwhelmingly in favor of prohibition of the liquor traffic; the lower house of the Swedish Riksdag or parliament has passed a bill for national prohibition; the bill granting complete local option to Scotland has already passed second reading in the British Parliament, and Premier Campbell Bannerman has publicly announced that if returned to power the present administration will take up advanced anti-liquor legislation as the first subject for the consideration of the next Parliament.

In America the most important recent events in the temperance reform have been, (1) the enactment of new state laws granting local option to the people of Alabama (by counties), of Colorado by cities and towns, of Illinois by precincts and municipalities; (2) the passage of the new Pendleton law in Tennessee, by which any city in the state may adopt prohibition simply by taking out a new charter, and under which the licensed saloon is now cornered in the entire state in just two counties and three towns outside of Memphis and Nashville; (3) the succession of victories by which twenty-five more counties of Kentucky (now

ninety-five in all) have driven out the licensed saloon within twelve months; (4) the success of prohibition law enforcement in Kansas and North Dakota, both of which states have at last annihilated organized law-defiance by the outside brewers, and a similar successful administration of the law in Indian Territory, where United States government officials have wiped out 400 brewery-owned joints in the last six months; and finally, (5) a wonderful change in the attitude of the press is everywhere becoming evident, it being estimated that more prohibition news and argument is now being published weekly in the daily and secular press of the country than appeared in a month's issue of the whole temperance and religious press a decade ago.

In Chicago the past few weeks (1) the newspapers have chronicled the consideration by the City Council of nearly a dozen new prohibition districts and the definite creation of at least four; (2) Mayor Busse has been quoted with delighted praise by the liquor press of the country as standing "squarely" for a wide-open city against Sunday closing; (3) Arthur Burrage Farwell, the indefatigable saloon fighter, has withdrawn from other business and will now devote his entire attention to his duties as secretary of the Hyde Park Protective Association; (4) the latter organization has just won its ninth successive State Supreme Court decision, the latest one forbidding the aristocratic but notorious South Shore Country Club from dispensing liquor, as it is located in a prohibition district; and (5) the Christian young people of Chicago have just launched a unique temperance billboard campaign.

## A FIGHT FOR CIVILIZATION.

I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals than the cigarette. The fight against the cigarette is a fight for civilization.—Rev. Frank W. Gunsaulus, D. D.

South Side temperance mass meeting, under the auspices of the Y. P. C. T. U., to be held in Ogden Park, corner 64th street and Center avenue, Tuesday evening, August 6. Everybody come. August is the month of all months to enjoy the park. Bring your basket lunch and eat with the rest of the young people.

## AN EMINENT MAN'S OPINION OF THE CIGARETTE.

Says Elbert Hubbard: "As a close observer and employer of labor for twenty-five years, I give you this: Never advance the pay of a cigarette smoker; never promote him; never trust him. Cigarette smoking begins with an effort to be smart. It soon becomes a pleasure over a moment of nervousness or embarrassment. Next, it becomes a necessity of life, a fixed habit. This last stage soon evolves into a third condition, a stage of fever and unrestful, wandering mind, accompanied by loss of moral and mental control."



## THE NEW ANTI-CIGARETTE LAW.

The passage of the new anti-cigarette law has brought the cigarette question to the front in Illinois as never before. The issue is drawn and the fight is now on in good earnest. The "dogs of war" are let loose by the Tobacco Trust, whose vested interests are at stake. The need of the rallying of all forces of right cannot now be too strongly emphasized in this contest with the powers of evil.

The bill that passed was not the one advocated by the Anti-Cigarette League, but it was finally put through by the friends of the cause after the defeat of the stronger measure known as the Young Bill. The adverse decision of Judge Chytraus on June 28 does not affect the principle involved, as the new law was declared unconstitutional upon a mere technicality which can be easily remedied by the legislature when it reassembles in the fall. The members of both houses of the legislature by an overwhelming majority were in favor of the passage of the Young Bill, an absolutely prohibitory measure, which was finally defeated only by the most unusual and strenuous efforts of a few leaders in each house. An impression has been given out that the prohibitory feature of the Berry Bill was slipped in by some "chicanery" and that the members did not know they were voting for a bill against the manufacture and sale of cigarettes, including "tobacco cigarettes." It is true that the attention of the Tobacco Trust lobbyists was diverted from this amendment by the efforts that were being made to pass the Young Bill, and later to further amend the Berry Bill so as to safeguard the very points covered by Judge Chytraus' decision. When they succeeded in both of these efforts no objection was made to the passage of what was supposed to be the "harmless" (to quote the newspaper men) Berry Bill. The presence of the prohibitory amendment was a great surprise to the Tobacco Trust lobby and the people they represented. The case has been appealed by the city, which is making the fight probably because the tobacco interests involved are anxious to have the decision of the higher courts. The case comes before the Illinois Supreme Court at the October session. In the meantime the Anti-Cigarette League is getting its forces in line for a winning fight the same month in the legislature. The bad "scare" the tobacco people have had has done untold good in crystallizing public sentiment and in calling attention to the provisions of the law that stand. The smoking of cigarettes by boys in any public place as well as the sale of them is strictly prohibited. Chief Shipley and all his subordinates are co-operating to make the law effective in Chicago, where the anti-cigarette movement has the sympathy of the chief executive. The young men of every church ought to organize vigilance committees to co-operate with the Anti-Cigarette League in its work, carried on in conjunction with the city and state authorities.

The church that fails to keep in touch with the Anti-Cigarette League is missing a fine opportunity to hold its boys in line with the

most inspiring and aggressive as well as most needed reform movement for the youth that now exists.  
LUCY PAGE GASTON,  
Sup't National Anti-Cigarette League,  
1119 Woman's Temple, Chicago.

THE SOUTH CHICAGO WOMAN'S CHRISTIAN TEMPERANCE UNION,  
JUNE 13, 1907.

Never in the history of the W. C. T. U. has a company of white ribbon women more consecrated for the overthrow of the liquor traffic been assembled in any one place. Some of them were original crusaders. The field is a hard one, with only six English-speaking churches, in a population of over one hundred thousand in which forty-three different languages are spoken. In the eighth ward, known as South Chicago, there are 330 saloons. The streets leading to the entrances of the Illinois Steel Works are lined with saloons. At 11:45 a. m. the institute adjourned to march through the saloon-ridden district. The procession was a long one, and business in the saloons and stores was at a standstill while it was passing. When the 89th street entrance of the steel works was reached a religious service was held in the middle of the street. Temperance literature was distributed. The service was necessarily short, and we returned to the church, feeling that effective missionary work had been done, for we had stood directly between the saloons and the mill men.

The pastor of the Methodist church, Rev. A. A. Molmey, had arranged some weeks before with the pastor of the Midnight Mission to come to South Chicago on the evening of the day on which our institute was to be held, and conduct a gospel campaign in the saloon-ridden district. Some thirty or forty persons, mostly Christian workers of South Chicago, with five or six members of the W. C. T. U., assembled for a service on the street. The papers reported three young girls twelve years old dressed in white leading the forces. The fact is, two girls about fourteen or fifteen years of age accompanied their own mothers without the knowledge or consent of the leaders, as they did not know of their presence until the company stopped for the first service. The leaders of the mission or the W. C. T. U. are not responsible for their being there, and did not desire such young persons to accompany them.

During the noon hour march I noticed in the adjoining back yards small children playing, who evidently live in sight of the evils of that law-defying district, and for one I am in favor of making conditions safe for them. The white ribbons present remained at the gospel service for about half an hour and then we returned to our homes. The young girls did not enter any resort. It is evident on without slave trade could not be carried on without the segregation system and the sale of liquor. As a temperance worker I am more than ever convinced that before the many wrongs can be righted the liquor traffic must die.

EMILY M. HILL,  
President Cook County W. C. T. U.



IMMORTALITY.

I think man's great capacity for pain  
Proves his immortal birthright. I am sure  
No merely human mind could bear the strain  
Of some tremendous sorrows we endure.

Art's most ingenious breastworks fail at length.  
Beat by the mighty billows of the sea:  
Only the God-formed shores possess the  
strength  
To stand before their onslaughts, and not  
flee.

The structure that we build with careful toil,  
The tempest lays in ruins in an hour;  
While some grand tree that springs forth  
from the soil  
Is bended but not broken by its power.

Unless our souls had root in soil divine  
We could not bear earth's overwhelming  
strife.  
The fiercest pain that racks this heart of  
mine,  
Convinces me of everlasting life.

PARABLE OF THE KERNEL OF WHEAT.

REV. WM. A. QUAYLE.

I will pronounce a parable.

A tall angel stood on the earth alone. There was not a touch of greenery on all the landscape far or near. The angel's face was like the light, and his garments were woven sunbeams, and he stood very tall and very serene, and when he spread his wings abroad it was like the spreading abroad of a white summer's cloud. And in the angel's right hand there was a kernel of wheat, and in his left hand an acorn in the cup. And the angel held dialogue with the grain of wheat, and this was the saying of it:

"The king of all this country designs to place some of his children here, and leave them for a space of years. They are now dwelling in his upper country, where it is daylight all the year round and all the day through, but because it is better for them here, and because he designs that they learn the art of making a livelihood, he purposes to place them on this earth. But that he may make this hazard he must have bread for them; and you are the prospective bread the king means to give to his children. And there will doubtless be great multitudes of them first and last, millions and millions more and still millions besides, and on you must rest the toil and care and service of feeding this great multitude."

And the kernel of wheat said to the angel, "It is beyond the compass of my little power. I am but one. I am all alone. I am so little that hundreds of me would not give one of his babies a breakfast, must less feed the great multitudes."

And the angel said, "What the king commands, that can be done."

But the grain of wheat said, "Who am I to feed so great a multitude? And what can my poorness do with so vast a table spread for so great a company? I am not equal to it."

And still the angel smiled and said, "What the king commands, that can be done."

And the kernel of wheat said, "Then, if the king commands me, I will try."

And the angel smiled and his face was like morning when the sun is fresh in the eastern sky, and he took the kernel of wheat and sowed it in the earth and covered it over with the dirt. And the wheat lost all hope, for the darkness was so dense after he had seen the angel's face, and in the gloomy earth day in, night out, always night to the kernel of wheat. And in its heart it said, "I cannot; I shall die; I shall see the daylight no more."

And then, in the breast of the wheat kernel there came a pain like the stabbing of a spear at a brave man's heart, and on a sudden up from the heart of the red wheat grain came a spear of green, and peered above the ground and ran out into the dew and was watered by the dew and rain and shined on by the mercy of daylight and the gladness of moonlight, and it grew and still grew up into the air, and was the one green thing in all the landscape from sky to sky; the solitary trick of greenery was the small spear of growing wheat. And by and by it grew into a stalk, and by and by stood tall and stately and waved to and fro at the beckoning of the wind. And by and by upon its crest there came a head of wheat, strange in its arabesque and beautiful, exceedingly, as if carved by some strange, gifted carver for a king. And then, as the days passed and the summer spent its life, this head of wheat grew strangely golden, and exceedingly ruddy. And so the winds rocked it to and fro and scattered its grains out upon the ground, and then, instead of one grain, there were hundreds.

Then there came the autumnal brawling of the tempests and the swirling of the winds and the hundreds of wheat grains lay under the dispensation of the stormy tides of winter. And sometimes in their hearts they sobbed as if they did not think they could live. But by and by the rushing tramp of the winter was past, and the fury of the gales sounded their bugles no longer in their ears and then came the mercy of the spring and the soft south winds. And above the ground came hundreds of spears of wheat. And thus the story revived itself year by year and year by year until at last a wide plain of the world that once was only a desert, barren as the barren sky, waved to the witchery of the wind and tossed hundreds and thousands, aye, a million harvests and filled the granaries of the world. And then the king's children came and sat them down at the banquet of the king's table.

And the smiling angel said to the kernel of wheat, "Told I not you what the king commanded, that could be achieved?"

And then the king's children put the wheat into the earth again and harrowed it and spiked into his heart with the teeth of the harrow, and they days and nights, rain and shine, came and went and the wheat grew tall. And then the king's children thrust in the sickle and the wheat stalk felt the pain from fierce smiting of the sickle as if of the point of a sword. And the golden glory of the wheat field lay low against the ground, and it seemed as if all its beauty were desolated forever.



And then the king's children took the wheat so sawn asunder from its rich rootage in the ground and hammered it with flails till every kernel of wheat felt the stroke. And the king's children took the grains and flung them in the mill and the mills ground hard and furious, hard and furious, and bit the kernels of wheat into fine dust, and it seemed as if the dust was so fine the springtime's wind would blow the dust away and not leave any food for any king's children. And then the king's children took the dust of the kernel of wheat and burned it in a furious oven and poured the fire blast on it, and the wheat felt in its heart, there is no tomorrow and there can be no service. But out of all this tribulation grow the breadstuffs of the world, and the king's children waxed fat and the babies smiled and the world laughed because the one grain of wheat had done its master's bidding.

This is the parable of the wheat grain. Life must always be as the grain of wheat. Every man and every woman can find a hundred reasons why he is so insufficient he cannot achieve the high designs of God. Our arms are not armed to do the master's bidding; our fingers are futile. We know not how to finger at the harp nor how to wake the organ into streams of music. We know not how to drive the sword or thrust the sickle or thrust the plowshare in. We are so weak and so incompetent and the hazard of it is so severe that the fear eats into the heart and toil will not come at the command of our weak endeavor. But did you not mark, men and women, that the glory behind the little is God hath ordered it? And when the king commands, then a man must dare aspire to do.

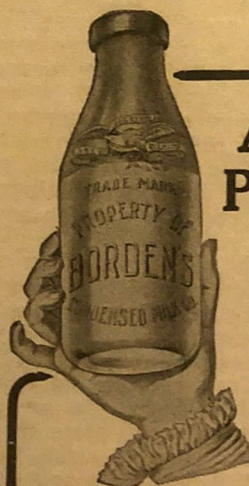
And in life there is much pain and in life there is much darkness; and as the wheat grain found, every good life finds. There shall be darkness; the shadows thicken and the dirt piles over us as in a grave, and then we esteem there shall be no resurrection and no bright tomorrow, and then the rains pound down upon us and the sullen storms wash over us like the waves of some omnipotent sea, and we say we shall come to no tomorrow. But, oh, heart, heart, if the grain of wheat got bye and bye to be the breadstuffs of the world, and if out of the exceedingly little wheat grain God brings the banquet for the king's children, do you not understand out of your poverty of might there may be established a strange vigor that neighbors on omnipotence? We are here to mind the king. When the king commands we dare aspire. Heart and brain, what the king orders, that do not fear doing. We are not so weak but that with the established order of the commandings of the king we shall achieve great matters.

And we shall be bedded in the earth as it will seem; and we shall be cut with the sickle till the blood drips from the heart and face; and we shall be ground between the upper and the nether millstones of pains and toil and unrequited effort; and men shall jeer us down and some shall hate us and some essay to slay us; but the grinding wheels shall grind away as they ground the kernel into the dust of flour; and we shall be put into the fierce heats that try the soul, but out of it, bless God and by His mercy, there shall come help for the

world. You must not wonder that the smiling angel looked at the kernel of wheat he held in his hand and said to it over and yet over once again, "They who obey the king bring service."

What is this world? A dream within a dream—as we grow older each step is an awakening. The youth awakes as he thinks from childhood; the full-grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. The grave the last sleep? No; it is the last and final awakening.

Let us offer up to Him each day, and all its occupations, yes, all its relaxations—as it begins—and beg Him to let us "see" Him somehow throughout it. Let us trust in Him with the hallowing of our ordinary "secular" interests, let us try to shape each days life so as best to please Him. "Would our Lord like me to say thi sor read that? Would he sanction this train of thought or of fancy? When I go with that companion, can I imagine his drawing near and walking beside us?" This habitual "looking up to Jesus," this repeated reference to His will and pleasure—does it seem to us likely to be oppressive, restrictive, burdensome? Let us only try it, and judge for ourselves; it will turn out to be a source fo peace and comfort indescribable.  
—William Bright.



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# OVER AND OVER.

Over and over it comes to me—  
The thought of Christ on the stormy sea,  
In times of trouble and loss and pain,  
When my heart's a ship on the wind-swept  
main.

Over and over it comes to me—  
The thought of my comrades on Galilee,  
And their awe when the winds obeyed His  
will  
As He spake and said to them, "Peace, be  
still!"

Over and over it comes to me—  
Each human life has its Galilee,  
And Christ is ever the Christ of old  
When His "Peace, be still!" to the waves  
was told.

Over and over it comes to me—  
The message of comfort from Galilee,  
The voice of Christ through the storm I  
hear—  
"Lo, it is I! There is naught to fear!"  
—Eben E. Rexford.

## BOY DYING FROM CIGARETTES MAKES APPEAL TO PLAYMATES ON DEATHBED.

"Oh, I wish that God would let me live  
just long enough to save one hundred cigar-  
ette victims. I would ask nothing more."

This was the dying wish of Herbert Se-  
crest, sixteen years old. The fulfillment of  
the wish was denied to him in life, but it bore  
fruit a few hours after he breathed his last.

Boys to the number of far more than one  
hundred who had known Herbert in life, boys  
who had been members of "the gang" with  
him, and with him sneaked into unobserved  
places to smoke, filed past his coffin as it lay  
in his father's home, and solemnly vowed  
never again to touch the soul and body-de-  
stroying cigarette.

Secrest was a normal boy up to his ninth  
year. His father is a strict Presbyterian and  
all his surroundings were of a wholesome  
nature. At school he was foremost in his  
classes. Then he acquired the cigarette hab-  
it, taking unusual precautions to prevent the  
knowledge from reaching his father and  
mother.

The habit got such a fixed hold on him that  
he fell behind in his studies and soon gave  
up school altogether.

His father tried to get him to go to work,  
but he was listless, weak, and couldn't stay  
at one thing long.

He commenced to grow thin and ill look-  
ing, and his people thought he was go-  
ing into a decline. They sent him to a farm  
many miles from town, but even there he  
managed to get the baneful cigarettes and  
came back no better than he went away.

Then Herbert was compelled to take to  
his bed, and the doctor came.

"Its cigarettes," the boy whispered to the  
doctor. "I smoked as many as forty of  
them in a day. Is there no hope for me?"

The doctor gently told him there was none.

"Then I wish I could see all the fellows and  
tell them to give up smoking," he said. "I've  
smoked for seven years. The folks never  
knew. Now everyone will know. I'm just  
like an elevator whose cable has been cut.  
I know I've had the chance to rise and now  
I only want to live that I may warn the other  
boys."

"Just before he died he called his brother  
Frank, 13, to his bedside and said:

"Frank, I want your promise that you will  
never again smoke a cigarette."

The brother tearfully promised.

A post mortem revealed that half his heart  
had been diseased by the cigarettes he smoked,  
and that the remaining half was in bad shape.

—Detroit State Journal.

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## DAILY VACATION BIBLE SCHOOLS FOR CHILDREN.

### THREE CHICAGO CHURCHES TO BE OPEN DURING SUMMER.

Three church buildings of different denominations are to be open on July 15, in Chicago, for daily vacation Bible schools, to be conducted during five forenoons of each week until August 23. The purpose is to reach the children of each district who pass their time playing on the street without oversight or care. Three Christian college students will be placed in each building, and one hour will be spent in giving a Bible lesson, in calisthenics, and in musical exercises. The second hour will be occupied with manual work and games. The principal of each school will spend the afternoon visiting in the neighborhood and directing the children's games outside the school. The religious teaching will be non-sectarian, but distinctively Christian.

This work is under the auspices of the Chicago Federation of Churches, of which Dr. B. A. Greene, of Evanston, is president, and the local committee in charge of the vacation school work consists of Mr. T. E. D. Bradley, President Harry Pratt Judson, Prof. J. Scott Clark, Messrs. J. Wilbur Messer, Henry F. Cook, Edward P. McPherson, Dr. Safford, Dr. R. E. Manning, Dr. Armstrong, and the city mission secretaries of the Lutheran and Protestant Episcopal churches.

The college women for this work have already been selected and consist of Miss Roberts and Miss Spence, from the University of Chicago; Miss Parks, Miss Harkness, Miss

Switzer and Miss Griffin, of the Northwestern University. The men principals have not yet been appointed.

It is expected that the sites will be the Second Baptist church, the West Division Street Presbyterian church and one in the neighborhood of the Stock Yards. Mr. Charles H. Rominger, of the Bethlehem Moravian School, trained in this work under Rev. R. G. Boville, in New York will be superintendent of the work here.

A similar movement has begun in Philadelphia, eleven churches being open for vacation schools, and the National Federation of Churches is extending the work to other cities with Dr. Boville in charge.

"Meet trials with smiles and they vanish:  
Face cares with a song and they flee."

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## ANCIENT CITY OF BABYLON.

M. H. LASCELLES.

Just when the famous city of Babylon was founded is a matter of approximate estimate only, but it was not later than 2300 B. C., at which time it appears to have been the chief city of the Babylonian dependency, a country extending from Assyria down to the Persian Gulf, and formerly a part of the Assyrian Empire.

It was about 600 B. C., when Nebuchadnezzar came to the throne that the glory of Babylon began to unfold. Twenty-five years before Cyaxares, king of Media, and Nabopolassar, a treacherous general under Saracus, the last king of Assyria, had accomplished the downfall of the Assyrian empire, and in the division of the spoils, Media, Assyria, Chaldea and Babylon became independent kingdoms.

Where today stands the modern and modest city of Hillah amidst the mouldering masonry and crumbling ruins of ancient splendor, was then, in the sixth century before the Christian era, a great city covering approximately 150 square miles, and surrounded by a brick wall variously estimated at 75 to 335 feet in height and 32 to 85 feet thick. Herodotus maintained the walls were of a total length of fifty-six miles, and that the city was of rectangular shape. Ctesias agrees that the city was square but gives the dimensions at ten and a half miles on a side or a total of 42 miles of wall.

On the outer edge of the wall 125 towers were built, square in shape and provided with small windows or lookouts, apparently for use in time of siege. There were also the same number opposite at the inner side, and between these towers a four-horse chariot could be driven easily around the top of the entire wall.

In each side were twenty-five gateways, approached by drawbridges over a deep and wide moat filled with water, and in case of attack these bridges were drawn in, the massive gates were shut, and the enemy left outside with no chance to get over the walls. From each of these 100 entrances the streets were laid out at right angles so as to form 625 great squares of more than 100 acres each, which in turn were resubdivided by lesser streets.

The river Euphrates entered through a great archway in the north wall and traversed the city diagonally between high walls of brick which were built to prevent an overflow. Wherever a passage was left through these walls, either for a few bridges or to get to the boats, gates were constructed to close water tight, should the river rise to a dangerous height. Diodorus tells us there was also a tunnel under the Euphrates, fifteen feet wide and twelve feet high, built of brick laid in bitumen.

The space between the walls and the river channel was floored with bricks and thus provided for each side a splendid wharf for the heavy commerce carried on with the tributary forming districts. To add to the facility of this commerce a large number of canals interspersed the country round about for the twofold purpose of irrigation and moving the products of the land. These canals connected with the river which, at certain seasons of the year, was drained to fill them with water. And

it was this great irrigation system of Babylon which caused her downfall as told in a preceding chapter on Cyrus the Great.

The houses and buildings were, apparently, uniformly three and four stories high, and built of clay bricks. The frame work was from the palm trees, as were also the large columns which were decorated with a sort of relief work made from rushes; and when the whole structure was covered with stucco, these ornaments gave an appearance of carved stone.

In one quarter of the city, about forty acres were enclosed in the form of a square 1320 feet on each side. Within this enclosure was the famous temple of Belus, a great pyramidal pile of brick, 660 feet square at the base and 480 feet high, so arranged, one square of solid masonry upon another, and each square smaller in area, as to leave wide ledges step-shaped, which were reached by stairways and provided places for rest.

At the top was a shrine consisting of three colossal statues; one of the God of Bel, one Beltis, and one of Ishtar. Before Beltis were placed two lions of gold and two serpents made from silver, each with an intrinsic value of \$50,000. There were also two bowls of silver with a weight equal to that of the serpents, and, beside, three immense golden bowls for the deities. All these were carried away by Cyrus in 538 B. C. when he conquered Belshazzar.

Immediately before the base of the tower was a human figure eighteen feet high, wrought in solid gold, and a sitting image of Bel, in front of which was a golden table. Here were laid the offerings of the worshippers, or, in other words, the taxes were paid by the people in offerings to these deities through superstition rather than by law.

The royal palace of Babylon was not so high as the temple of Beus but it occupied more than twice the area. It was enclosed by three walls or ramparts of masonry, the outer one being nearly seven miles in extent. The two inner walls were faced with enameled bricks to afford smooth surface for a display of Babylonian art.

The basement of the palace was nearly 2,000 feet square and probably of brick. Three huge gates of bronze moved on massive hinges by wall feel secure even though the enemy should well feel secure even though the enemy should gain entrance to the city.

Within this enclosure of the royal grounds were the celebrated Hanging Gardens of Babylon, one of the wonders of the ancient world. It is said that Amyitis, wife of Nebuchadnezzar, who had been brought from Media, became so disconsolate with the loss of her native woods and hills, that the king planned and built for her this wonderful elevated garden. In a space about 400 feet square brick arches were erected, and on these a series of smaller arches until a height of seventy-five feet was reached. On the top was prepared a bed for an abundance of earth, so deep that great trees were planted, brought from the queen's own native land. Thick flowering shrubs and sweet-scented foliage filled the huge garden-box, which was reached by flights of steps terminating at picturesque resting places, grottos and playing fountains.



## FLORENCE NIGHTINGALE.

BY LIZZIE ALLDRIDGE.

A very distinguished lady nurse, who has been in half the hospitals of Europe, once said to me: "To Florence Nightingale, who was my own first teacher and inspirer, we owe the wonderful change that has taken place in the public mind with regard to nursing. When I first began my hospital training, hospital nursing was thought to be a profession which no decent woman of any rank could follow. If a servant turned nurse, it was supposed she did so because she had lost her character. We have changed all that now. Modern nursing owes its first impulse to Florence Nightingale."

I don't suppose that any of my young readers have ever seen a hospital nurse of the now nearly extinct Gamp type; but I have. I



FLORENCE NIGHTINGALE.

have seen her, coarse-faced, thick of limb, heavy of foot, brutal in speech, crawling up and down the stairs or about the wards, in dresses and aprons that made me feel (although quite well and with a good healthy appetite) as if I would not have my good dinner just then. These were the old-fashioned "Sairey Gamps." But Florence Nightingale has been too strong for even the immortal "Sairey." Go now through the corridors and wards of a modern hospital; every nurse you meet will be neat and trim, with spotless dress and cap and apron, moving quickly but quietly to and fro, doing her work with kindness and intelligence.

It was in 1820, the year George the Third's long life quite faded out, that the younger of the two daughters of William Shore Nightingale was born at Florence, and named after that lovely city.

Mr. Nightingale, of Embley Park, Hampshire, and the Lea Hurst, Derbyshire, was a wealthy land-owner. He was of the Shores of Derbyshire, but inherited the fortune with the name of Nightingale through his mother.

At Lea Hurst much of Florence Nightingale's childhood was passed. There she early developed that intense love for every living suffering thing, that grew with her growth, until it became the master-passion of her life.

Florence Nightingale always retained her belief in animals. Many years after her name was known all over the world, she wrote: "A small pet animal is often an excellent companion for the sick, for long chronic cases especially." An invalid, in giving an account of his nursing by a nurse and a dog, infinitely preferred that of the dog. "Above all," he said, "it did not talk." Even Florence Nightingale's maimed dolls were tenderly nursed and bandaged.

She felt a strong craving for work, more even than the schools and cottages, the care of the young, the sick, and the aged (in which she followed her mother's example) could afford her at her father's home. Mrs. Browning tells us to

"Get leave to work

In this world; 'tis the best you get at all."

The study of nursing had an irresistible attraction for her. Few people in England at that time valued nursing. Florence Nightingale was convinced that indifference arose from the all but absolute ignorance of what nursing should be, and she set herself to acquire the necessary knowledge to enable her to carry it out in the very best and most scientific way. She never lost an opportunity of visiting a hospital, either at home or abroad. She gave up the life of so-called "pleasure," which it was then considered a young woman of her position ought to lead, and after having very carefully examined innumerable nursing institutions at home and abroad, at length went to the well-known Pastor Fliedner's Deaconesses, at Kaiserswerth, where she remained for several months.

After leaving Kaiserswerth, Miss Nightingale was for a while with the Sisters of St. Vincent de Paul, in Paris, so anxious was she to see how nursing was carried on under many different systems. It was during 1851, the year of the first Great Exhibition, that she was thus fitting herself practically for the great task that lay before her in the not very distant future.

From October 30, 1854, the heroine of the Crimean war was Florence Nightingale, and the heroine of that war will she be while the English tongue exists and English history is read. The national enthusiasm for her was at once intense as week by week revealed her powers. "Less talent and energy of character, could less singleness of purpose and devotion, could never have combined the heterogeneous elements which she gathered together in one common work and labor of love."

Constant activity in endeavoring to make others happy, is one of the surest ways of making ourselves happy.—R. W. Emerson.



## STRANGE RACES OF MEN.

R. E. DANVERS.

The mighty Russian Empire includes an immense region in Northern Asia, known as Siberia, the "Land of the North." It stretches eastward from the Ural Mountains to the Pacific Ocean, northward from Central Asia and the Chinese dominions to the Arctic Ocean, and contains nearly five million square miles and about the same number of inhabitants. Generally speaking, it may be defined as a vast inclined plane sloping from the Altai, Sayan and Yablonoi ranges—those "snow mountains" which constitute the "girdle of the world"—to the icy waters of the Polar Ocean. Within



TYPES OF THE OSTIAKS.

this region are contained mountain and valley, lake and river, forest and plain; and the seeker for strange and curious manifestations of nature will be satisfied here. Siberia is known to the world principally as a penal colony of Russia; as a wilderness to which are sentenced many criminal and political subjects of the Czar; and many a pitiful story of injustice and wrong has had its beginning in this land of the convict-camp and the knout.

In Northwestern Siberia, there is a nation of about 25,000 persons, called the Ostiaks. Their country comprises a region containing some 400,000 square miles, and is principally a solitude. The Ostiaks were among the chief opponents to the Cossacks when the latter conquered Siberia, and dwell in regularly built towns. But they were subdued by the fierce

raiders from Russia, and are now abjectly submissive to their masters. They are somewhat smaller in stature than the Russians, have round features, arched foreheads, prominent cheek bones, short and rounded chins, and black eyes which are not quite so oblique as the Chinese. The hair is black and pliant, and as among most Asiatics, the beard is very scanty. Their occupations are hunting and fishing, and they live in most wretched hovels.

In former years, the Ostiaks were compelled to pay tribute in pelts and furs; and as the fur-bearing animals were numerous, the task was not hard. But with the destruction of the forests, the animals, too, disappeared, and now the tribute is exacted in specie, which is hard to obtain.

The favorite food of these people is the fox and allied species. They devour raw flesh and regard the intestines as tit-bits. Their implements are made of stone, horn and bone, and resemble those of the cave men of Europe. Dishonesty is almost unknown among them, and their generosity is proverbial; a successful hunter shares his spoils with those who return emptyhanded. In case of a dispute, appeal is made to an elder, whose decision is final.

Their religion is a curious mixture of the superstitious and the ignorant. Their sacred groves contain hundreds of rudely-carved figures, often resembling the idols of the Polynesian Islands. These idols rule over every Ostiak federation, and in addition, each family has its gods, cut out of wooden blocks, dressed in red garments, ornamented with tin heads and armed with swords and coats of mail. Their great god, the god above all tribal and family gods, is called Turm, or Turum, lives in the "seventh world," and speaks with the voice of thunder and the storm. So great is this god, that no one, not even the shamans—who are priests, doctors, prophets and wizards,—dare invoke him or make offerings to him. He is governed by the unchangeable laws of justice or of fate, and cannot be reached by mortal man. Only to his sons and other inferior gods can offerings be made, and these only by the shamans. These shamans are regarded as half-divine beings, with ability to control hidden forces of nature, heal the sick, bring sun or rain, and investigate the future.

The Ostiak women lead hard lives. They are purchased like cattle and are always regarded as impure. They inherit nothing, but on the contrary, form part of the family inheritance. They are nameless, and in some sections, are obliged to go veiled, or to turn aside in the presence of men. However, the mild character of these people protect the women from actual violence.

The Ostiaks are supposed to be of Finnish origin.

Hugo Munsterberg says: "The number of men who, unselfishly and with high ideals, serve the community in a thousand forms is undoubtedly increasing every day. The Roosevelt type is increasing in politics, but far more outside of politics."



## HOME."

What a common saying, yet it is born of sight and not of faith; of selfishness and not of consecration. If the dominant motive of having a place in the church militant is social privilege, multiplication of friendships, deference shown because of universal regard, then "homelike" atmosphere must be paramount in the choice of one's church. But if entering the church is for the purpose of confessing Christ and supremely serving Him, one is not always sure to feel "most at home" in the place to which such a motive would lead. On the one hand people are looking after that which will furnish them the largest amount of ease, comfort and satisfaction, while on the other hand there is a thrusting of oneself into line with what seems to be the Father's will.

We often look for home too soon. True home is the climax. It is what Jesus talked about under the shadows of the cross, but not when he called the fishermen. It is where the valiant sons and daughters gather for reunions, but not where they stay when life's stern mission summons them away from familiar faces and privileges. Verily the home that affords the most "home feeling" is that which has first cost something. It is the reward of toil and sacrifice, and comes to mean a thousand-fold more when every comfort has its history of struggle and self-denial.

Certainly we should desire to "feel most at home," but let us apply that term more to the ultimate church triumphant and less to this church of the wilderness. Should we not rather say, Where does God want me to be? What does He want me to do? Did the Saviour spend thirty-three years on this earth because he was feeling "most at home" here? Are the thousands of His faithful imitators temporarily severing home ties and penetrating heathendom because they seek first the most enjoyment at home? Let us broaden our vision and enlarge our plans for more abiding "home feeling" by and by, by denying ourselves, for instance, the privileges of the old home church, thus helping to establish a growing mission. The ex-pastor may pray and long for large accessions to his former field of labor, although the answer to that prayer might rob him of much of his former "feeling at home" in that church. "He that saveth his life shall lose it."

## TEMPERANCE FACTS.

At the present time twenty states in the Union are rejoicing over Local Option victories granting more or less complete prohibition of the liquor traffic. Twenty-one states have passed advanced legislation upon this subject and not one legislature in the United States thus far this year has passed a single measure favorable to the liquor interest. Thirty-four millions of our people are now living in Prohibition territory. In twelve months the bane of the liquor traffic has been lifted from the homes of 2,500,000 of our citizens. At the present rate of progress it will not be long until we have a zone of Prohibition territory extending from the northern to the southern boundaries of our country, comprising the states of North Dakota, South Dakota, Nebraska, Kansas, Oklahoma and Texas. The fight is now on in Oklahoma, with every indication that the temperance forces will win. There are 165 Prohibition counties in Texas, and Kansas now confiscates the stock of brewers and liquor dealers who undertake to carry on their business within the limits of the state. Nebraska and South Dakota are getting ready for a strong stand upon this question, and when you ride through North Dakota in a Pullman dining car, you find this legend on the menu card. "No liquor sold on this train while traveling through North Dakota."

Surely the temperance forces have taken 203 Meter Hill and it is only a matter of time and fighting until Port Arthur must fall.

The contemplation of beauty in nature, in art, in literature, in human character, diffuses through our being a soothing and subtle joy, by which the heart's anxious and aching cares are softly smiled away.—Whipple.

"The history of heroes is the history of youth." The great conquerors and captains, the great statesmen, the great reformers, the great explorers, the great missionaries—when we read about them, we generally find them achieving, daring, overcoming in the strength at an age when lesser men are hardly mature. Of youth, and often dying, famous and beloved. To waste the powers of youth is the saddest tragedy the soul can have.

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